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HISTORICAL SKETCH

OF

GRACE
CHURCH
PARISH

HONESDALE, PA.



TOGETHER WITH AN ACCOUNT OF THE CELEBRATION OF ITS

Seventy-Fifth Anniversary

JUNE 16-18, 1907



Historical Sketch
of
Grace Church Parish

Honesdale, Pa.

together with an account of the

celebration of its

Seventy-Fifth Anniversary

June 16-18, 1907

By Thomas J. Ham:

HONESDALE, PA.
HONESDALE CITIZEN
1907

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Grace Church and Rectory
Honesdale, Pa.

Church Erected in 1854
Wills & Dudley, Architects
Henry Heath, Builder

Stone Spire Erected in 1879
Martin Caufield, Builder

Rectory Erected in 1875
Valk, New York, Architect
Louis Schuetze, Builder



AN INTRODUCTORY WORD.



HIS little volume contains a brief glance at the history of Grace Church Parish. The writer has attempted nothing more than to put in concise form the long and creditable record of the church, with incidental glimpses of the individual merits and achievements of some of the most prominent among its clergy and laity. If he has succeeded in this to the extent of meeting with substantial approval, all has been accomplished that has been undertaken.

If, as anticipated, a comprehensive history shall at some future day supplement these simple annals, whatever faults of omission or commission they may contain will doubtless be rectified, and ample justice done the memories of the pious and philanthropic men and women who have been identified with the parish since it was organized three-quarters of a century ago.

To these historical notes is appended a report of the anniversary exercises—June 16-18, 1907—in commemoration of the founding of the parish and the seventy-five years of its useful and progressive life. It is hoped that, as a whole, the work will be welcomed not only as an acceptable epitome of the record of Grace Church, but as a durable souvenir of the interesting jubilee which has crowned thus much of its existence.

THOMAS J. HAM.

Honesdale, Pa., June, 1907.

Grace Church.

Let us the Spirit of the Past invoke,
And bid it tell a tale of vanished years---
Recall the pious loves which cast out fears
And blessed the labors of the father folk
When, typical to them, the fallow's smoke
Suggested incense to the pioneers,
And on eyes dimmed with thankful tears
Mayhap a vision of this glad day broke !
Then let us scan the Future. Shall it be,
Oh, child of Grace, as worthy as the Past ?
In pleasant ways thy earthly lines are cast---
Thy bark is sailing an unruffled sea---
Ah, sad indeed if on the rocks shall fare
This goodly ship entrusted to thy care !

—T. J. H.

Grace Church Parish.



THE site of Honesdale was a wilderness up to 1827, when operations at the western terminus of the Delaware and Hudson Canal were begun. Then all became bustle and activity. The primeval forest was to be felled; the laurel and other underbrush cleared away; swamps and swales reclaimed; roads made, bridges built, log heaps burned—in short every operation requisite for the transformation of a densely wooded and almost impenetrable valley into a booming and blooming village, undertaken promptly and carried to the desired conclusion with the least possible delay. The match followed the axe, and the pick and shovel supplemented both, until the wilderness soon blossomed, if not “as the rose,” at least into a most promising business center. Population grew apace. It was cosmopolitan in its character; the laboring classes being chiefly English, Irish and German immigrants, while the professional element and the trading and speculating contingent were mainly attracted from Bethany—which for a quarter of a century had been the seat of justice of Wayne—from Mount Pleasant, Canaan, Cohecton and others of the older settlements. Of this latter class such as were not of sturdy Dutch origin, hailing a generation or two before from New Jersey or Southern Pennsylvania, were proud of their New York or New England ancestry, with all that that implied of thrifty business habits and sound moral characters. By 1831 Dyberry Forks had been incorporated as the Borough of Honesdale, and, ten years later, by Legislative enactment, it became the county seat.

In the development of a town the necessity for a place of religious worship is one of the first needs recognized,

and so it may be said that a comprehensive history of its church organizations is usually a pretty full and reliable record of the moral and social growth of the place in which they are established.

As early as December, 1828, Edward Mills, a pioneer merchant, drew up and circulated a subscription paper for the purpose of providing funds for the payment of Rev. Joel Campbell, who was then located in Bethany, for his labors in the ministry in Honesdale during the ensuing year, his services to be equally divided between this place and the county seat. Joseph L. Kellogg and Isaac P. Foster were Mr. Mills's fellow members on the soliciting committee—the three constituting a committee of the Presbyterian Society of Honesdale. The paper was very generally signed by the prominent residents of the new village, apparently regardless of their former denominational preferences. In pursuance of this arrangement Rev. Mr. Campbell, assisted by a number of other clergymen from villages in Pike and Susquehanna counties, organized, February 11th, 1829, the "First Presbyterian Church of Honesdale," in a building on The Point, near East Park Street, originally erected as a boarding house for the accommodation of pioneer choppers, and later considerably enlarged and known as The Tabernacle. Save such services as were sometimes obtainable by the Methodists from circuit riders of their persuasion, the ministrations of Mr. Campbell were for two or three years the only spiritual consolation and encouragement afforded the religiously inclined among our growing population.

The first concerted movement toward the establishment of a Protestant Episcopal Church in Honesdale was made on the 13th of February, 1832, when a meeting was held at Forbes's Hotel (now Hotel Wayne) at which J. B. Walton presided and Zenas H. Russell was secretary. This was followed by adjourned meetings during the month, in which instructions to prospective officers

of the society were formulated, a charter discussed, and other preliminary work attended to. It was decided at the outset that the corporate title should be "The Rector, Church Wardens and Vestrymen of St. James Church," and a vestry was promptly selected, its membership being Charles Forbes, Joseph B. Walton, Thomas T. Hayes, Abiram Winton, George Stratton, Daniel B. Wilcox, Hastings Frisbie and Zenas H. Russell.

This first vestry comprised almost entirely young, earnest, aggressive and capable men, all animated with a desire and determination to establish the Episcopal Church of Honesdale on a firm foundation, and that with the least possible delay. Before the month of their first meeting was ended they had not only chosen their vestry and wardens, but had adopted a resolution providing for the temporary employment of a minister, pending the time when the congregation should be strong enough to secure the services of a permanent rector. Hon. David Scott, of Wilkes-Barre, who had been commissioned by Governor Findlay as President Judge of this district in July, 1818, and who filled that position for twenty years, was consulted in regard to a suitable pastor, and recommended Rev. James H. Tyng, of Newburyport, Mass. In compliance with this suggestion an invitation was extended to Mr. Tyng, in which, coupled with an earnest request for his services, he was informed that all of the vestry, wardens and other officers of his charge, in case of his acceptance, would be found friendly to the Episcopal mode of worship, notwithstanding the fact that there was not at that time, with one exception, a single communicant of the Protestant Episcopal Church in this secluded section of the State. This was on the 25th of February, 1832, and on the 20th of the next month, a proposition was submitted by a number of residents of Bethany for a union with Honesdale in the formation of a parish.

It will be observed that this expression as to the sectarian predilections of the organizers of what is now

Grace Church, as it appears on the record, relates specifically to the mode of worship. It is altogether probable that the advisability of the adoption of such a resolution, with its formal insertion in the minutes, was suggested by the fact that the strife between High and Low Church partisans in Pennsylvania, which began in the early years of the 19th century and terminated in 1874, or, perhaps more properly, 1903, was then at its height. In New York and Connecticut extreme High Church ideas prevailed, but in this State, in common with Maryland and Virginia, there was much indifference as to church principles, and great laxity in following the rubrics. The black gown was worn during the sermon, and the use of the surplice was rare. Holy Communion was only occasionally administered, and the Sacraments seldom. The prevailing idea was that churchly practices should be observed only to an absolutely necessary extent, evidence of true Christian unity being found in a substantial conformity of the Episcopal church to the usages and beliefs of other denominations. Of course ultra High Church ideas were diametrically opposed to this liberal policy, and the consequent strife which arose culminated in the election of Dr. Henry M. Onderdonk as Assistant Bishop of Pennsylvania on the 25th of October, 1827. Rev. William Meade, afterward Bishop of Virginia, was the candidate of the professedly Low Church party, but the two factions were so nearly equal in strength that no election could be effected when the contention first came to a vote. At a subsequent convention, however, Mr. Meade refusing to have his name longer considered, Dr. Onderdonk was chosen as Assistant to Bishop Wm. White. The turning down of Mr. Meade was nevertheless not to be regarded as a complete triumph of the High Church party, or the election of Bishop Onderdonk an unmixed defeat of Low Churchism. Bishop White, himself, sympathizing with the people of his jurisdiction, was generally regarded as a low churchman, notwithstanding his

consecration in Lambeth Palace, England, and his vigorous repudiation of the appellation in open convention. Bishop Onderdonk, as his coadjutor, was, not only presumably, but in fact, very liberal in his views, and was not likely to construe the language of neophytes in regard to the mode of worship as indicating their burning desire for pomp and circumstance in its exercise. Moreover, Rev. James H. Tyng, called to be the first rector of Grace and Truth churches, was a brother of Stephen H. Tyng, who was one of the most strenuous and able low church advocates, and Assistant Bishop Onderdonk consecrated the building which was expected to be the scene of his ministrations.

The first corporate title given the parish was "The Rector, Church Wardens and Vestrymen of St. James Church," but a favorably considered proposition coming from Bethany that the society should include those inclined to Episcopalianism from that borough and vicinity, the name was changed to "Dyberry Parish, embracing Grace Church, Honesdale, and Truth Church, Bethany." In what was perhaps a still more liberal spirit, the Honesdale contingent promptly acceded to a request for a reorganization of the vestry and a reappointment of officers, and the readjusted list was ratified March 20, 1832, as follows: Vestry—for Honesdale, Charles Forbes, Joseph B. Walton, Thomas T. Hayes and Daniel B. Wilcox; for Bethany, Geo. B. Wescott, William Farrer, E. W. Hamlin and Ira Holdredge. Junior Wardens, Thomas T. Hayes and Joseph B. Walton, both of Grace church. Secretaries, Zenas H. Russell, Honesdale; G. B. Wescott, Bethany. Treasurers, George Stratton, Honesdale; E. W. Hamlin, Bethany. It was stipulated that if Rev. Mr. Tyng accepted the call given him, at a salary of \$400 per year, one-half of his services should be rendered in one borough and the other half in the other.

Meanwhile prompt measures were set on foot to secure a permanent place of meeting. The charter hav-

ing been approved by Attorney General Samuel Douglas, and declared constitutional by the Supreme Court, was approved by Governor George Wolf, June 13, 1832, and soon afterward J. B. Walton was appointed a committee to solicit subscriptions in Bethany, Germanville, (Old Glass Factory) and adjoining villages. Two weeks later the vestry met, and finding that the subscriptions obtained were altogether inadequate to carry out the purposes of the organization, Zenas H. Russell was authorized to take the subscription list to New York and Philadelphia and canvass those cities for aid.

Thanks to the liberality of the Delaware and Hudson Canal Co., the question of a site for the parish buildings occasioned no apprehension. On the 31st day of December, 1832, that corporation deeded to Dyberry Parish the site of the present church and rectory, comprising lots Nos. 53 and 55 on their map of the borough of Honesdale, located on the southeast corner of Church and Ninth Streets. This plot of land is 100 feet front on Church Street by 136 feet deep on Ninth, and is one of the best adapted for church purposes to be found in the town. The land was conveyed for a consideration of one dollar as "a site on which they may and shall erect a suitable building for public worship, but for no other purpose whatsoever." It was further stipulated in the deed that if the Parish did not within two years from its date erect on said lots and complete and paint a house for public worship, or if the lots should at any time be occupied in any other way or for any other purpose, or if any other building should be erected thereon without the consent of the D. & H. C. Co., or if any interment should be made therein, in either of these cases the indenture would be null and void.

On Mr. Russell's return from his soliciting trip a meeting was held at the house of J. B. Walton, at which he reported the following subscriptions: Philip Hone, cash, \$100; small sums from other New York contribu-

tors, \$225; Thomas and Mary Cadwalader, Philadelphia, 88 acres and 77 perches of land in Canaan township, valued at \$200 (This land was sold Jan. 15, 1842, to Robt. W. Powell for \$300); other Philadelphians friendly to the work, \$200; making a total of \$725. This amount, with the nearby donations, being regarded as sufficiently ample to warrant the erection of a church, Joseph B. Walton, Charles Forbes, T. T. Hayes, George Farnham and D. B. Wilcox were appointed a building committee, plans were agreed upon, and a contract for the edifice awarded to Charles Jameson, with the stipulation that it should be finished by November 1, 1833. Pending the erection of a church the congregation found temporary places of worship in what is known as the Tompkins house, lower Main Street, and what is now the Bernard Reilly building, southeast corner of Main and Sixth Streets.

For a full year before Dyberry Parish was admitted into union with the Diocesan convention the Honesdale and Bethany congregations were under the pastoral care and guidance of Rev. James H. Tyng. He seems to have fully justified the good opinion in which he was held by Judge Scott, and besides his excellent sermons, found abundant opportunity for the exercise of his priestly functions outside of strictly church duties. During his first year he officiated at twelve baptisms, one marriage and three funerals. His first burial service in the parish was over the remains of Thomas Gibson, who was doubtless a man of prominence, as "Esquire" is coupled with his name on the records. This was on the 22nd of April, 1832, and on the 11th of the following month he united in marriage at Bethany, Washington E. Cook, proprietor of the Mansion House (now E. W. Gammell's "Colonial,") and Eunice, a daughter of Eliphalet Kellogg. His first baptismal service was rendered outside of the parish limits, but may be mentioned as showing his association with people of note, the candidates being George, son of

John McAlpine, and Samuel Reese, Elizabeth, Sarah Maria, and Thomas, children of Thomas Meredith, and grandchildren of Samuel Meredith, first Treasurer of the United States under the constitution, and in whose honor a monument has recently been erected at Pleasant Mount. This event occurred in Carbondale, July 15, 1832. His first baptism in Honesdale was of an infant son of General Alexander H. Farnham, in August, and on Christmas day he christened his own son, George Dudley, and at the same service, Eliza Walton, daughter of Daniel B. Wilcox, one of his first vestrymen, and Delevan and Delos Frisbie. January 13th, 1833, Charles Forbes and Joseph Belcher Walton, two of the originators, and for the balance of their lives most liberal and faithful supporters of Grace Church, received the same sacrament. The first Holy Communion was celebrated in Dyberry Parish, September 8, 1833, when Charles Forbes, Thomas T. Hayes, Adelia E. Hayes, Matilda H. Tyng (wife of the pastor), Angelina Winton, Sarah Kellogg and Jane Capwell partook of the Lord's Supper. The first Confirmations were by Rt. Rev. Bishop Onderdonk, on the 20th of October, 1833, the class comprising Charles Forbes, Angelina Winton, Matilda H. Tyng and Jane Capwell.

Rev. James H. Tyng resigned his temporary pastorate in January, 1834, but was induced by the vestry to continue his services until a successor could be secured, although he was not invited to remain permanently. This extension of time rounded out two years of his official connection with the parish; Rev. Thomas West accepting a call to the rectorship in April, 1834. The new church was completed during Mr. West's pastorate, and on the 31st of October, 1834, was consecrated by Bishop Onderdonk, assisted by Revs. Joshua M. Rogers, of Easton, James May, of Wilkes-Barre, and Samuel Marks, of Carbondale. On the same day the Bishop admitted the rector to the order of Priests, and confirmed a class of eight,

which included J. B. Walton and his wife, Pope Bushnell and his wife, and Ephraim W. Hamlin, of Bethany.

Rev. Mr. West was an old man, and it soon became apparent that he lacked the aggressiveness required to keep the congregation of Dyberry Parish up to the standard which the other denominations were setting; the Presbyterians having long been well established and flourishing, and the Methodists, having planted the corner stone of their church edifice in 1834, contesting for a leading position with characteristic zeal and vigor. Doubtless the death of Mr. West's wife on the 13th of November, 1834, at the advanced age of 74, had its depressing influence upon his effectiveness as a preacher; for the Bethany people soon afterward formally requested him to discontinue his services there, and in July, 1835, the vestry felt compelled to ask his resignation, assuring him, however, that while they thought it inexpedient to retain his services permanently, they disavowed any intention to reflect upon his moral or religious character. Mr. West resigned, July 15, 1835, and was succeeded within a month by Rev. John Alberger, who was sent here by Bishop Onderdonk with the request that he be retained for one year from the date of his arrival. Mr. Alberger was in delicate physical condition, and very soon began to express fears that his ailment was being aggravated by his residence and labors in this parish. He tendered his resignation on the 10th of November, alleging a conviction of irreparable injury to his health if he remained, and after an attempt to lighten his burden by providing a lay reader and abridging his labors to two services a week, he was finally permitted to close his pastorate on the 1st of December. Rev. John L. McKim, who supplied the pulpit from January 18th to March 14th, 1836, was officially called to the pastorate, with the understanding that he should officiate three-fourths of his time in Honesdale and one-fourth in Bethany. His salary was fixed at \$300 per year, with an additional \$100 con-

tingent upon the success of the church in obtaining an annual allowance of that amount from the Advancement Society. Mr. McKim's first baptism was of Jairus H. Dunning, of most tender memory in the parish. At the beginning of Mr. McKim's second year his salary was increased \$50, and he remained until September 1, 1838, when he was succeeded by Rev. Walter E. Franklin, deacon, who was ordained Presbyterian at Montrose, July 28th, of the following year.

Rev. Mr. Franklin's pastorate commenced on the resignation of Rev. Mr. McKim and continued until his own resignation, April 1st, 1842. It is made memorable to the church by the baptism, July 14th, 1839, of Zenas H. Russell, and his confirmation by Bishop Onderdonk on the 20th. At another visit of the Bishop during Mr. Franklin's ministry he confirmed a class of eight, which included Wm. R. McLaury. Notwithstanding these notable additions to the communicants of the parish, neither the minister nor the vestry appear to have been wholly satisfied with the results of his labors, his own sense of shortcomings being manfully expressed in his letter of resignation, and that of the vestry in their acceptance of the same. "If your efforts," they say, "have not been as successful in winning lost souls to the salvation of the Lord as could be desired, the Vestry are very sensible it is not your fault." After Mr. Franklin's resignation, Rev. James May, of Wilkes-Barre, supplied the pulpit temporarily, terminating his pastorate October 16, 1842, when he was succeeded by Rev. O. E. Shannon. Three years later Mr. Shannon's health failed, and he was granted six weeks' leave of absence, during which time he placed himself under the care of Dr. Patterson, of Philadelphia. Improved by the treatment received, he continued to serve the parish until March 30, 1847, when he resigned, and Rev. W. T. Smithett, a missionary from British Guiana, West Indies, accepted a call to the rectorship and remained until July 22, 1849. Rev. S. F. Wiley,

of Brooklyn, N. Y., followed, with a pastorate extending from August 6, 1849, to the same date in 1850, when, on account of the seriously impaired health of his family, he also tendered his resignation. This act on his part had been expected, as is evident from the fact that some weeks previously, Samuel E. Dimmick, (secretary of the vestry for seventeen years, and afterward Attorney General of Pennsylvania) had been instructed to write to the Rev. Richard B. Duane, notifying him of his election as rector.

The story of the succession of the various regular incumbents of Grace Church pulpit from 1832 to 1850, a period of eighteen years, and covering the names of nine devout and more or less eminent clergymen, brings this epitome of Dyberry Parish up to the advent of one whose attractive personality, pious zeal and rare business ability cause his administration to stand out with conspicuous credit in the annals of the church. The service he rendered in and out of the chancel, in the family circle, at the bedside of the sick, in the homes of the needy, will be fondly remembered by his old parishioners as long as memory shall serve them, and be handed down to their children and children's children, from generation to generation, as a bright and shining example of Christian manliness and philanthropic endeavor. His far-seeing conception of the material needs of the charge committed to his care—the moral influence of an attractive place of worship, a commodious and substantial building, with an artistic and inviting interior,—was fully realized during his pastorate; and the structure in which the seventy-fifth anniversary of the founding of Grace Parish is held, with its incidental ornamentation and conveniences, will stand for centuries as a monument of his untiring and well directed zeal and energy. He has been a sweet memory, only, for many years, it is true, yet the inspiration of his example still animates his people and is instilled into the hearts of those who are taking their

places; so that it may well be said that every step forward now being taken, or to be taken, for the material benefit of the church, has and will have its impulse in the work which, through his advice and influence and aid, was accomplished half a century ago.

Mr. Duane forwarded his acceptance of the call tendered him on the 10th of August, 1850, and preached his first sermon August 25th. He received priest's orders in Philadelphia in the following May. In his letter of acceptance he thus foreshadowed his hope of usefulness: "After mature deliberation," he said, "it appears to be the will of God that I shall accept the call, which I hereby do; trusting that, although I shall be with you 'in weakness,' my speech and my preaching will be in demonstration of the Spirit and of power." Very soon his ministry began to bear good fruit. His attractive personality and scholarly sermons delighted the old church-goers, and attracted new attendants. He made special friends of the young people; visited them, chatted pleasantly with them, prayed fervently for them. The sick, the poor, the distressed in any form, received more of his attention than the well and the prosperous. Thus he became a blessing to the community in general, as well as a God-send to his church. The effect of his preaching and personal magnetism may be inferred from the action of the Vestry on the 23rd of February, 1853, at a meeting held "to consider the propriety of erecting a new, larger and more convenient church, the old one not being of sufficient capacity to accommodate the congregation, which under the spiritual guidance of our excellent and beloved Rector has greatly increased beyond the means of accommodation." The important matter having been discussed, it was "*Resolved*, That a larger church building is absolutely necessary for the accommodation of communicants and members of the congregation, and the increasing demand for same."

Pursuant to the further action of the Vestry a meeting of the male members of the church was called for

March 17th, at which time Zenas H. Russell, Samuel E. Dimmick, E. Oscar Hamlin and Edwin E. Gilbert were appointed a committee to receive subscriptions. On the 28th of the same month the committee reported that \$5,000 had been pledged, and it was determined to build the new edifice of stone, Messrs. Z. H. Russell, William R. McLaury and the Rector being named as a committee to procure plans. Within another month Architects Wills & Dudley, of New York, whose plans had been accepted, were employed to superintend the erection of the building. Henry Heath was awarded the contract for the actual work. Ground was first broken June 3rd, 1853, and the first stone laid June 11th.

The officers and members of Truth Church, Bethany, however zealous in behalf of Dyberry Parish at the outset, appear to have soon lapsed into a condition of discouragement if not indifference. Services, held every alternate Sunday in the beginning, within a few years became only occasional, and not much later ceased altogether. No church building was ever erected, the congregation depending upon the Court House for such accommodation as was absolutely necessary. Many of the original attendants of Truth Church came to Honesdale to live, and connected themselves with the thriving society here; others, like Pope Bushnell and E. W. Hamlin, who continued their residence at the ancient county seat, transferred their allegiance to Grace Church, and by 1840 the Episcopal congregation in Bethany was extinct. Finally application was made the court for a new charter with "Truth Church" as well as "Dyberry" eliminated from the corporate title, and since December 13, 1853, the parish has been officially known on the county records and in the diocese as "The Rector, Church Wardens and Vestry of Grace Church, Honesdale."

The laying of the corner stone on Thursday, June 23rd, 1853, was a most ceremonious and impressive event. The service was performed by Rt. Rev. Alonzo Potter,

D. D., LL. D., Bishop of the Protestant Episcopal Church of the Diocese of Pennsylvania. The corner stone was presented by John McAndrew, and the box for the reception of articles regarded as worthy of or appropriate for preservation, by James H. Sutton. Sealed up in this box were copies of the Bible and Book of Common Prayer; Journals of the General and Diocesan Conventions; several addresses of Bishop Potter; a number of Theological pamphlets, catalogues, etc., copies of several church papers and the then local journals, Wayne County Herald, Democrat and New Dawn; comprehensive parish statistics, a daguerreotype of the old church, and many other articles and papers, the whole to the number of probably one hundred. The new church building was consecrated by Bishop Potter, August 2, 1854. He was assisted in the ceremonies by Rev. F. S. Wiley, of Philadelphia, a former pastor; Rev. Dr. Winslow, of Staten Island; Rev. J. L. Maxwell, of Trenton, N. J.; Rev. George D. Miles, of Wilkes-Barre, and Rev. John Long, of Scranton. There were also present Revs. A. Beatty, R. H. Bourne, B. J. Douglass, E. Mendenhall and G. M. Skinner, all of Pennsylvania, and Rev. Mr. Fowler, of Monticello, N. Y. Unfortunately Rev. R. B. Duane, the Rector, who had labored so indefatigably for months, looking forward to this event as the realization of his hopes, was confined to his bed by illness and unable to be present at the first services in his new church. At the Sacrament of the Lord's Supper, administered by the Bishop, after the consecration services, eleven clerical and seventy-nine lay communicants participated. Six hundred people were present. Mr. Duane first officiated in the new church, after his illness, on the 5th of November, 1854.

There were many members of the congregation who, notwithstanding their pride in the new church, parted with the old edifice with sincere regret. It had so long been their sanctuary it was impossible that many tender

remembrances should not be associated with it. Within its portals many of them had been christened, many joined in wedlock, and nearly all of its communicants confirmed. Adown its sacred aisles the solemn procession had passed again and again, bearing loved ones toward their final resting place in the tomb. Beloved Bishops, whose voices were then forever stilled, had officiated in its pulpit and chancel; devoted ministers had preached "The Way, the Truth, the Life," from its hallowed desk. There are some still living, who, recalling their early Christian experiences, associate with them mind-pictures of the church in which they—or their sponsors for them—first took their holy obligations, and are ready to drop a silent tear to its memory. The first Grace Church building was sold in 1852 to the German Catholic congregation, then under the pastorate of Father Caspar Mueller. It was removed to a lot on Eighth street, between Church and Court, where it was renovated and dedicated to its new form of worship. Father Mueller was succeeded by Rev. P. C. Nagel, now Monsignor Nagel, rector of St. Nicholas Church, Wilkes-Barre, and it was under his pastorate that the building was destroyed by fire in 1859.

In recognition of Mr. Duane's usefulness, and, as a natural result of his faithful labors the ability of the church to allow him an adequate compensation, his salary, which had been increased from time to time, was doubled in 1854, and he was given several weeks' leave of absence to recuperate his health. When sufficiently restored he resumed his duties, and continued to discharge them with his old-time acceptability until June 22, 1858, when he made it known to the Vestry that he had decided to accept a call to St. Michael's Church, Trenton, N. J. Mr. Duane's letter to the Vestry conveying this unwelcome intelligence was touching in the extreme, and the reply scarcely less so. The most tender assurances of mutual appreciation and regard were exchanged, and both pastor and flock impressed upon each other the depth and sin-

cerity of their regret that the parting word must be spoken. Later on, after several more years of characteristic usefulness and corresponding appreciation in another field, the beloved clergyman received his final call to the church triumphant, at Bergen Point, N. J., December 12, 1875, and an appropriate tablet to his sainted memory is the well deserved tribute of his Honesdale parishioners.

Rev. Uriah Scott, of New Milford, Pa., accepted a call as Mr. Duane's successor Sept. 24, 1858, and gave the church scholarly service until his resignation, January 10th, 1861. He was followed by Rev. Samuel B. Dalrymple, who for the previous five years had been pastor of the Episcopal Church at Lock Haven, Pa. His incumbency of the rectorship of Grace Church Parish, commencing May 5, 1861, was comparatively brief, but it was sufficiently long to endear him greatly to his people. He was an uncomplaining sufferer from a painful and unsuspected malady for months before he found himself forced to submit to a surgical operation and ask for a vacation of five weeks in which to recuperate. Another operation was shortly followed by his death, October 27th, 1863. The congregation was again overwhelmed with sorrow by this dispensation. Mr. Dalrymple had borne the burden of his hopeless illness with such fortitude; had struggled with such Christian manliness to fulfill the obligations he had assumed, even himself making provision for a clerical substitute while he was temporarily seeking relief; had maintained throughout such a beautiful, martyr-like, Christian demeanor, and had so gently and hopefully yielded his spirit while, with almost his last breath, dictating the dying message to his people that "the name of the Lord Jesus Christ was the only, yet sufficient salvation," every heart was touched with grief. The Vestry testified to their sense of the great loss the parish had sustained by directing the interior of the church to be draped in mourning for a period.

of six months; tendering the bereaved family the use of the rectory for seven months; assuming all funeral expenses, and cost of removal of remains with escort to Lock Haven; continuing the salary to the end of the current quarter, and erecting a mural tablet to his memory. Rev. Horatio Gray, temporarily selected by Mr. Dalrymple himself, consented to remain as pastor until May, 1864, and served during that time with great acceptability.

Rev. Francis D. Hoskins, who had been called to the rectorship, accepted, and assumed the duties of the position on the 1st of May, 1864. He was an able sermonizer and a conscientious, hard-working pastor, wishing good things for his church and people, and ambitious to attain them. After two years of what he regarded as fruitless effort, however, he became discouraged and tendered his resignation, frankly declaring that under his ministry there had been "no growth in the parish; in fact a steady decrease." While the Vestry did not share his pessimistic view of the situation, and so assured him, they felt constrained to accede to his request, and his pastoral relation to the church was severed July 2nd, 1866.

On the 25th of September, 1866, Rev. Gustavus C. Bird succeeded to the rectorship of Grace Church, and remained as its pastor until September 19, 1870, when he resigned, and removed to Marcus Hook, a parish near Philadelphia.

O. W. Landreth accepted a call to the rectorship Dec. 26, 1870, and served in that capacity until June 15, 1873, when he tendered his resignation, and was succeeded, May 20, 1874, by Rev. Albert C. Abrams, who had greatly endeared himself to the vestry and congregation, when, after a short year's service he died at his rooms in the Allen House after a very brief illness, of peritonitis, on the 20th of May, 1875. His demise was sudden and greatly shocked and grieved the community.

The vestry adopted appropriate resolutions, which, among other evidences of their appreciation of the loss the church had sustained, coupled his name with the sainted Dalrymple, provided for the expenses attendant upon his illness and burial and the removal of the remains to his former home in Philadelphia, and continued his salary for the benefit of the bereaved wife to the end of the succeeding quarter. Vestrymen Elias Stanton and Robert J. Menner accompanied the casket to Philadelphia, where the deceased was laid to rest in Woodland Cemetery. Shortly after Mr. Abrams's accession to the rectorship the vestry decided to build a stone rectory to replace the old wooden structure so long in use. An architect was selected, plans drawn and submitted, and Elias Stanton, J. H. Dunning, Dr. R. W. Brady, William H. Ham and E. O. Hamlin appointed a building committee to oversee the work, with the understanding that it should be completed as soon as possible after the spring of 1875. Louis Schuetz was given the contract for the stone work, and the handsome structure which resulted will, until its walls shall crumble, stand as a monument of his skillful workmanship. The building was finished and first occupied by the new pastor and his wife Thursday, December 3, 1875. Its cost was \$13,508.18.

To make room for the new structure the old rectory was taken down and re-erected by Goodheart Pohle as a dwelling house in 1874, in a Honesdale suburb, where it still remains.

June 24th, 1875, Rev. Everard P. Miller, of Elizabeth, N. J., was given a call to the rectorship, which he accepted, ably serving the parish until his resignation October 1, 1879, to accept an invitation to the pastorate of St. Peter's church at Perth Amboy, N. J. Mr. Miller was ordained priest by Bishop Howe, in Grace Church, March 22, 1876, Rev. D. S. Miller, of Frankford, Philadelphia, preaching the sermon and presenting the candidate. Revs. Messrs. Jones and Knapp of Wilkes-Barre, Stevenson of

Carbondale, Brown of Salem, and Southwell of Green Ridge, were present and assisted in the laying on of hands. The death of Zenas H. Russell, of whom further mention will be made, occurred May 11th, 1878, during Mr. Miller's incumbency. July 8th, Henry Z. Russell, his son, was elected a member of the Vestry to fill the vacancy, and May 5, 1879, in behalf of his father's estate he asked permission of the Vestry to finish the stone spire of the church in accordance with plans and elevation submitted by Mr. Dudley, architect, as "a memorial of Z. H. Russell, senior warden, lately deceased." The proposition was gladly accepted, and in due time the work was completed; the gracefully tapering spire, surmounted by a finely proportioned stone cross, adding materially to the architectural beauty of the edifice.

Having officiated for several Sundays and created a most favorable impression as to his ability for and adaptability to the position, Rev. Taliaferro F. Caskey, of Southport, Conn., was, late in November, 1879, invited to the Rectorship. He accepted December 1st, and served ably and faithfully until the summer of 1881, when his health became so much impaired that he was constrained to ask for a vacation. A rest of five months not only failed to effect his restoration but he was compelled to report that he was not as well then as before his outing, and that, being advised by his physicians that he ought not to attempt a resumption of pastoral duties for six months, or a year to come, he felt it to be his duty to tender his resignation.

There was more than ordinary occasion for regret that this step became unavoidable. In the following February (1882) the Fiftieth Anniversary of the founding of the parish was to have been celebrated, and before his health failed Mr. Caskey had preached a most eloquent sermon embodying "A Call to Commemorate," which was printed and distributed among those who would naturally have lent their aid to make the semi-centennial

jubilee a success. A general interest in the event was thus stimulated, and it was while pastor, parishioners and the community generally, were looking forward to it with bright anticipations that Mr. Caskey's physical strength became so seriously impaired as to necessitate his withdrawal from further participation in the preparations. His resignation therefore involved not only the severance of his pastoral relations with the congregation, but an abandonment of the proposed jubilee; hence it may well be believed that it was very regretfully accepted. ~~October 24,~~ 1881. Mr. Caskey and family for a number of years made their home in Europe. He became rector of a parish in the English quarter of Dresden, Saxony, and was instrumental in building a fine "American Church" edifice in that city of culture and art, his health being eventually restored by the change of climate. He is now rector of Holy Trinity Church, Danville, Ill.

January 5, 1882, Rev. Henry C. Swentzel, of Millington, N. J., accepted a call to the rectorship of Grace Church, his term of service to begin on the 29th of that month. Mr. Swentzel's incumbency found the parish at the outset in fine material as well as spiritual condition; with a most encouraging future outlook. Notwithstanding the large drafts on its resources in the erection of its fine stone church and rectory, the parish was out of debt, and unless unforeseen misfortune befell, his well-deserved popularity as a minister, and energy in the performance of the secular affairs of his charge might well be depended upon to insure a continuance of its religious and business prosperity. But a sad misfortune happened. On the 20th of March, 1883, the church building had a narrow escape from total destruction by fire. Although the walls and spire remained intact, the beautiful interior from floor to arched ceilings was practically reduced to ashes. One result of this calamity was to bring into relief the sympathizing and generous spirit of Honesdale people. The Presbyterian and Methodist churches, the Court

House and Liberty Hall, were all immediately offered the vestry of Grace Parish for occupation by its congregation until such time as they could return to their own sanctuary. These kind offers cemented even more firmly than ever the fraternal ties which had always connected the various religious bodies of the town. Especially was the generosity of the sister churches appreciated; but it was thought best to accept the tender of the Court House by the County Commissioners, so that the worshippers at other altars might not be unnecessarily inconvenienced by the misfortune of Grace church. Services were therefore regularly held in the auditorium of the temple of justice from Good Friday until the church repairs were finished. The estimated damage to the property aggregated \$2,552.86, and for this sum a sight draft of the Hartford Fire Insurance Co. was immediately handed the treasurer of the parish. Time brought its healing to the charred and disfigured church as for all other calamities and sorrows, which are many times found to have been in reality blessings in disguise. Renovated, brightened and in several respects considerably improved, when the church portals were again opened for worship November 21st, it bore no traces of the fiery ordeal through which it had passed. Rev. F. D. Hoskins, a former pastor, preached the reopening sermon. In July, 1883, Mrs. Melinda G. Scott left \$500 to the church, which sum, by the provisions of her will, was to be used for its benefit, as the good judgment of the Vestry might determine. It was decided to erect with the fund a handsome flight of stone steps at the main entrance, which, properly inscribed, would serve as a perpetual reminder of the Christian spirit and generosity of the donor, and as an enduring tribute to her memory. During Mr. Swentzel's pastorate the parish sustained great losses in the deaths of two of its vestrymen, Hon. E. W. Hamlin and William J. Fuller. The former had been chosen a member of the board when the parish was established, in

1832, and had held a position therein up to the date of his death, serving for many years as junior and senior warden. Mr. Swentzel's salary was materially advanced in April, but, notwithstanding this proof of confidence and favor, he felt constrained, May, 1885, to tender his resignation, having been called to a wider field of usefulness—the rectorship of St. Luke's, Scranton. While resident in that city he was elected Bishop of Tokio, Japan; a position, however, which, though conspicuous and naturally enticing, did not appeal to him sufficiently to induce his acceptance of the honor. Later he was called to St. Luke's Church, Brooklyn, N. Y., and he is now rector of that parish.

Rev. George C. Hall, who succeeded Rev. Mr. Swentzel, came to Honesdale from Danville, this state, in November, 1885. He was popular at the outset, and perhaps drew about him during his pastorate more devoted personal friends than any of his predecessors. This is suggested without the least idea of invidious distinctions. Many circumstances out of the ordinary tended to endear him to his people as a pastor. His sympathizing heart was quickly and deeply touched by affliction and sorrow; his gentle presence was a benediction in homes stricken with sickness and death. It was natural that such as found consolation and comfort in his visits should come to hold him in most affectionate regard. Death made sad havoc in his flock while he was rector of Grace Church. The passing of Junior Warden Jairus H. Dunning, Senior Warden Robert J. Menner, Vestrymen Elias Stanton, George F. Wilbur and Jeremiah C. Gunn, and Mrs. J. C. Gunn, Mrs. C. A. Dusenberre, Mrs. Z. H. Russell, and others, whose lives were closely identified with the church, and activities for years zealously exerted in its behalf, were dispensations which made great demands upon his Christian fortitude, yet increased the outflow of his tender sympathies. But he made friends as a cheerful sharer of the joys of the world

as well as an assuager of its griefs. Even as a comforter it was his pleasant smile, his reassuring hand-clasp that did the sick "good like a medicine;" in the desolated home it was his uplifting prayer that dispelled the clouds of doubt and despair; in his daily contact with his townsmen no one showed a better appreciation or keener enjoyment of decorous wit and humor than he.

During Mr. Hall's incumbency of the rectorship, a number of gifts were bestowed on the church, and a number of improvements made in the property. Beautiful memorial windows were erected in loving memory of Robert J. Menner; Sophie C. (Russell) Menner, his wife, and Mrs. Elias Stanton; the elegant and costly stone porch entrance at the northeastern corner of the church was erected by Henry Z. Russell and sister, Mrs. Wm. H. Dimmick, in memory of their mother; a bequest from the estate of J. H. Dunning of \$500 to the church, and \$100 to the Sunday school; a gift of \$1,032.50 to the church by D. H. Menner, in addition to the memorial window of his father; another of about \$100 from "A Kind Friend;" a bequest of \$1000 from the estate of Elias Stanton, and still another of \$1000 from the estate of J. C. Gunn were received and appropriately acknowledged by the Vestry. The various ladies' organizations also made many improvements in the several lines of their activities during this period.

September 6th, 1893, Rev. Mr. Hall apprised the vestry that he was seriously considering a call from Binghamton, N. Y., an announcement which it may well be believed, was most unwelcome. Every effort was made to avert what was regarded as an impending misfortune. Besides most urgent personal solicitations, a petition signed by four hundred parishioners, and other townspeople, was presented to the pastor asking him, if possible, to remain in the field which had been so abundantly blessed by his ministrations, and among a people to whom he had so greatly endeared himself.

This was supplemented by a most touching appeal from the children, who, in a letter prepared by themselves, begged the pastor to stay for their sakes. This prayer seems to have proved effectual, at least temporarily, for Mr. Hall retained the rectorship of Grace Church for a period of several months longer, and during that time his salary was materially increased. Eventually he felt it to be his duty to accept a call to another field, however, and in communicating his decision to the vestry, among other expressions of his regard for, and assurances of his reluctance to part with his Honesdale friends, he said: "The congregation for whose up-building I have labored has in many ways given expression to an esteem that I shall warmly and gratefully cherish as long as I am on this side of the grave.*** I go praying that you may soon secure a rector who will come to you as from God, and lead you from prosperity to prosperity." In accepting his resignation the sentiment of the parish, as voiced by the vestry, was communicated to him in a series of resolutions which were published in the local journals, and which embodied unqualified assurances of appreciation and affectionate regard. For some years past Mr. Hall has been rector of St. John's church, Wilmington, Delaware. His gifts in his chosen sphere of life are widely recognized and have led to proposals for his elevation to the hierarchy. It is from his own choice alone that he is not now filling a Bishopric.

The Rev. J. N. Lewis, Jr., assistant to the rector of St. George's Church, New York City, followed Mr. Hall in the Grace Church pastorate, his formal acceptance of a call bearing date April 13, 1894. The parish sustained a great loss during the pastorate of Mr. Lewis in the death of one of its most faithful vestrymen, Hon. E. O. Hamlin, who had been long an invalid, and at whose home the official meetings of the board had been held for months. Up to the date of his departure the suc-

cessive elections to the official board of the parish of himself and father had been continuous links in the chain of its existence for a period of sixty-three years. Charles Petersen, another efficient and faithful member of the vestry for many years, died February 8th, 1895. Mr. Lewis took great interest in the Sunday school and work of the auxiliary societies of the parish, and many improvements were made in the church and rectory during his pastorate. He resigned May 19, 1897, to accept the rectorship of Christ Church, and deanship of the Cathedral at Lexington, Ky. He is now rector of St. John's Church, Waterbury, Conn.

Mr. Lewis's successor was the Rev. James P. Ware, assistant at St. Stephen's Church, Wilkes-Barre, in charge of St. Peter's Church, Plymouth, Luzerne county; his services as rector beginning September 5, 1897. The pastorate of this highly esteemed divine was one of the longest in the history of Grace Church, and was characterized throughout by unwearied devotion to the interests, spiritual and temporal, of his charge. Perhaps no better expression of the warm regard in which he was held can be made than that embodied in the answer to his letter of resignation, September, 1906, in which he was assured by the vestry of their "deep appreciation of his services to the church, of his earnest and successful efforts to increase the financial efficiency of the parish, of his marked ability in the pulpit, of his acceptable administration of the spiritual affairs of the church, and of his welcome presence among our people," closing with an urgent request for him to remain in the pastorate. After prayerful consideration of the matter, however, he felt persuaded that his duty lay in the acceptance of the rectorship of St. James's Church, Drifton, Pa., and sadly and regretfully, October 16, 1906, he returned the trust committed to him more than nine years previously. A sad dispensation during Mr. Ware's rectorship was the death of Robert Wallace Ham, February 22, 1899. He

was for many years a vestryman, and from 1887 until his death, continuously the junior warden. For a quarter of a century he was the efficient and greatly beloved superintendent of the Sunday School.

Grace church has been tried by flood as well as fire. An ice gorge in the west branch of the Lackawaxen at the head of Park Lake, February 28th, 1902, turned the current of the stream through the streets of the town, greatly damaging the thoroughfares, undermining sidewalks, filling cellars and basements, and doing serious and costly injury along the entire course of the overflow. Grace church was one of the greatest sufferers. Its commodious Sunday school rooms, and the adjoining apartments, fitted with every convenience as the parish kitchen, were completely flooded. In this emergency the fraternal feeling existing among our religious societies was again made manifest, the Presbyterian chapel being promptly tendered for the use of Grace church until its own rooms could be reclaimed and made tenantable. A heavy burden of expense was entailed by this untoward event, the ladies of the church societies expending over \$600 for new sidewalks alone.

After Mr. Ware's resignation the pulpit was supplied from Sunday to Sunday by a number of able preachers, until Lent, when Rev. Charles A. Ricksecker, of Philadelphia, who had been invited to officiate during that fast at the suggestion of the Bishop, spent several weeks here greatly to the spiritual benefit of the church and the edification of the large congregations attracted by his profound and eloquent sermons.

Rev. Albert L. Whittaker, of St. James' Church, Fall River, Mass., was invited to accept the rectorship of Grace Church in February, 1907, his services to commence on the first Sunday after Easter. He has entered upon his work with manifest zeal and efficiency, and his efforts are meeting with the appreciation and hearty co-operation of his congregation and the vestry.

In closing this list of the ministerial succession of Grace Church, it is fitting that appreciative recognition should be put upon record of the indebtedness of the parish to the pastors' wives. From the traditions of the church as well as from actual acquaintance and observation extending through a period of considerably over half a century, the writer is justified in paying a warm tribute to their invariable interest in the welfare of the trusts more especially committed to their husbands' charge; to their exceptional intelligence and culture; to their motherly watchfulness over the Sunday School children of tender years; to their active and efficient co-operation in every phase of the women's parochial work, and, in a word, to their most creditable fulfillment of all the requirements imposed by their positions as the rectors' helpmeets both at home, in the church and in society.

The present vestry, elected April 3, 1907, is as follows: Messrs. Frank G. Farnham, Homer Greene, Edmund B. Hardenbergh, Albert C. Lindsay, George L. Meyer, David H. Menner, Julius B. Nielsen, Henry Z. Russell, John H. Smith and Joseph N. Welch.

Senior Warden—Henry Z. Russell.

Junior Warden—David H. Menner.

Treasurer—Henry Z. Russell.

Secretary—Homer Greene.

Committee on Church Property—Henry Z. Russell, David H. Menner and J. B. Nielsen.

The succession of Wardens since the organization of Grace church has been as follows:

Senior Wardens—Thomas T. Hayes, Ephraim W. Hamlin, James Belcher Walton, Zenas H. Russell, Ephraim W. Hamlin (reappointed), Robert James Menner, Henry Z. Russell.

Junior Wardens—Joseph B. Walton, Pope Bushnell, Zenas H. Russell, Jairus H. Dunning, William R. McLaury, Ephraim W. Hamlin, J. H. Dunning, Robert Wallace Ham, David H. Menner.

It is perhaps needless to say that a generous support of a church and Sunday school for three-quarters of a century is an undertaking of no small magnitude regarded simply from a financial point of view. That means have been provided for the adequate compensation of the succession of able ministers who have served Grace Church parish; for the proper conduct of the Sunday school; for the salaries of organists; for diocesan and missionary contributions, and a multitude of other demands upon the exchequer, affords the most convincing proof that the business affairs of the church have been in able as well as generous hands. Moreover, the little house of worship and the modest home of the rector which sufficed when the parish was founded, have been succeeded by substantial stone buildings, which, in attractiveness of exterior and well appointed furnishings, rank high among the church properties of the State outside of the larger cities. There has evidently been no weariness in well-doing on the part of those selected from time to time to provide ways and means. From the very beginning the temporal matters of the parish have been controlled by shrewd, conscientious men of affairs, who have acted upon the principle that work undertaken for the Master should be as faithfully done in support of the minister, as by the minister himself. This spirit has also ever animated the ladies of the congregation, whose various organizations have accomplished wonders in the several departments of parish work entrusted to them.

The oldest society, now known as "The Parish Aid" has raised in various ways, mainly by church suppers and entertainments, and disbursed for the benefit of the church, chiefly through the hands of the vestry, since 1868, nearly \$17,000. Of this sum in round numbers about \$5,000 was devoted to church purposes, \$5,600 for the rectory, \$1,940 for new organ and repairs, \$3,300 to aid the vestry in paying bank obligations, and \$500 for

insurance on the church property. Until her death in June of last year Mrs. William H. Dimmick was the very efficient treasurer of the Parish Aid society. The present officers are: Mrs. Jane Whitney, President; Mrs. Ella Jones, Vice-President; Mrs. Charles Smith, Secretary and Treasurer.

In 1890 a church society was organized under the name of "The Ladies' Auxiliary," constituting the Honesdale branch of the Woman's Auxiliary to the Board of Missions. Its object as stated in the constitution adopted was "Not to interfere with any previously established parish organization, but by union and systematic effort to diffuse missionary intelligence and to increase missionary activity among the ladies of the parish, and so help further the missionary operations of the church at large." This organization has nobly fulfilled its mission, and is to-day actively engaged in the good work it first undertook to perform seventeen years ago. Through sales of cake, mince meat, jams, etc., entertainments, and other sources of revenue, the Auxiliary has kept its treasury in a healthy condition. Its charitable work has largely been in the line of sending boxes of wearing apparel, bedding, etc., in response to requests for aid from all parts of the country. The total value of the donations so made as shown by the books of the society, is \$4,088.49. In compliance with the request of the parent society, well prepared papers by its members on subjects of historical and geographical interest have been read at the meetings held during the Lenten season for several years. The Auxiliary has had as active allies in its good work the Sisters of Bethany, Daughters of the King, Ready Helpers, Grace Mission Band and Phillips Brooks Mission Band. Mrs. Grant W. Lane was the first secretary. Her successors in that office have been Miss Sarah C. McIntosh, Mrs. H. T. Menner, Mrs. James P. Ware, Mrs. Thos. J. Ham and Miss Dora M. Conger. The present officers are: President, Mrs. J. Wallace Lambert;

Vice-President, Mrs. W. F. Suydam; Secretary, Miss Dora M. Conger; Treasurer, Mrs. Horace T. Menner.

The "Daughters of the King" was organized June 17, 1892, with fourteen members, having for its object work among the poor, sick and needy in Honesdale and vicinity. Since the organization of the society sixty members have been enrolled. Of these two have been lost by death and many by removal from the parish. The membership is now twenty-three. This philanthropic band has gladdened and blessed many a home. It has distributed 60 "Thanksgiving" and 175 "Christmas" baskets; many families have been systematically helped weekly; many articles of clothing have been furnished those in want, and in addition to all this it has collected and disbursed \$450 in cash. The Thanksgiving baskets were filled largely from the "Fruits of the Harvest," while the Christmas baskets contained groceries and clothing, and toys contributed by the "Daughters" and their many friends. In their work they have reached sixty-five families. Truly a praiseworthy record. The present officers are: Rena S. Edgett, President; Carrie Smith and Cora Sears, Vice-Presidents; Elizabeth Kimble, Secretary, and Effie M. Dolph, Treasurer.

"The Sisters of Bethany," a most efficient altar guild, was organized with twelve members under Rev. Mr. Hall's rectorate about fifteen years ago. The altar linen and hangings are its especial care, but it also superintends the church decorations with flowers, etc., when occasion requires. The beautiful font cover in oak and highly ornamental brass was the gift of this sisterhood. The officers are: Mrs. Wm. T. Van Keuren, President; Miss Clara R. Fuller, Vice-President; Mrs. Wm. C. Baumann, Secretary and Treasurer.

"The Comfortable Club," now the "Philip Hone Memorial Guild," was organized in 1892 with ten members. This is a notably practical organization. Its original name was suggested by its purchase of a large quantity of

material suitable for making into comfortables, which had been used in decorating Liberty Hall during a fair held by the ladies of St. John's (R. C.) church. A ready sale was found for the product, and the manufacture was profitably continued. Soon the club developed a wider field of activity. It began supplying sandwiches, salads, clam chowder, etc., for various gatherings, and with the fund accumulated in this way bought the table linen and silver in use at the church entertainments. In later years orders have been filled for the catering at weddings and large parties, from the profits of which service the club has been enabled to pay for the beautiful paneling and grilling enclosing the organ chamber, finishing the vestry room, laying the sewer, etc., besides materially assisting the Parish Aid society in paying for the new sidewalks north and west of the church property. The organization has also interested itself in mission work, and in this connection an incident may be related showing in what unexpected ways, fields and methods of usefulness are suggested. The efforts of a boy in the South to educate himself for the ministry enlisted the sympathies of the Comfortable Club, on being apprised of which he went out barefooted and gathered two barrels of clams which he sent to the society. The clams were made into chowder, which found a ready sale, and the proceeds were forwarded to the lad to aid him in his struggle for an education. He has since been ordained a minister. The chowder made for his benefit was the beginning of the Club's work in that branch of catering, and goodly sums have been added to its treasury as a result of the suggestion. Among the latest accomplishments of the Comfortable Club is the restoration to the church of a beautiful marble font, originally presented to it by the courtly gentleman from whom the borough takes its name. Philip Hone, who had been president of the Delaware and Hudson Canal Company and Mayor of New York City, and who was one of the first to contribute liberally

to the building fund of Grace church in 1832, retained until his death a warm interest in the parish. In 1840 he presented to the church a handsome Bible and Prayer Book, both bearing gilt inscriptions, "The Gift of Philip Hone, of New York, 1840," and eight years later he sent the vestry a font, lettered on one side "Presented to Trinity Church (New York) by Philip Hone, A. D. 1834," and on the other "Given to Grace Church, Honesdale, Pa., by Mr. Hone's request, A. D. 1848." About forty years ago, Grace church having another, gave this font to the Episcopal church at Pleasant Mt. The wisdom of the gift was seriously questioned at the time it was made, and has ever since been the subject of much adverse criticism. Fifteen years ago a committee was appointed for the purpose of securing, if possible, the return of the historic treasure, but the Pleasant Mt. church having had the baptismal basin mounted on a new and handsome pedestal at considerable expense, were naturally loth to part with it. The efforts of the Comfortable Club, hereafter to be known as The Philip Hone Memorial Guild, have, however, finally resulted in success, at a cost to the guild, it is understood, of \$100. The following letter is interesting in this connection:

To the Rector, Wardens and Vestrymen of Grace Church,
Honesdale, Pa.

Concerning the Baptismal Font presented to Grace Church in 1848, by Philip Hone, of Trinity Church, New York City, and transferred by Grace Church to the church at Pleasant Mt., where it has for many years remained:

The Ladies of the Philip Hone Memorial Guild having undertaken to return to "the members of Grace Church" an object of such historial value and cherished associations, beg to report that their efforts—almost entirely the efforts of their earnest President—have met with success.

A letter has been received from Pleasant Mt., stating in friendly terms that the font is at the Guild's disposal. The Guild therefore sends greeting, and asks the acceptance by the Vestry on behalf of Grace Church, of this font as their willing and loving gift to the Church.

THE PHILIP HONE MEMORIAL GUILD.

May 22, 1907.

The font has again been installed in the church auditorium.

The present officers of the Guild are: Mrs. George M. Genung, President; Mrs. William J. Van Keuren, Vice-President; Miss Mary Whitney, Treasurer; Mrs. Homer Greene, Secretary. It has twenty members.

It is to be regretted that the limitations of this record of Grace Parish preclude an extended account of the work accomplished in and by its Sunday School. Contemporaneous with the church, its influence for good has been scarcely less pronounced. Its officers and teachers have ever been faithful and zealous, and have spared no effort calculated to uplift and make better, morally and spiritually, the precious charges committed to their care. The beneficial influence of the Sunday school cannot be overestimated; it is illimitable. Many of those who have labored in this portion of the Great Master's vineyard have been called to their reward, but the good they have done will live after them; the kindly seed they have sown in the hearts and minds of those of tender and impressionable years will bring forth perennial fruit which will bless generations to come.

The early records of Grace Sunday School are not obtainable. Many have been mislaid or lost, and many are presumed to have been destroyed by the flood which deluged the church basement in February, 1902. The entries in the treasurer's book in use at present begin with April, 1871. Since that date the Sunday School has received \$14,731.06, and among its disbursements are to

be credited donations to missions aggregating \$5,050.76. A movement for a Parish Building was inaugurated during Lent in 1888, at which time the Sunday School made an offering of \$581.41, which liberal beginning has now grown to the handsome sum of \$4,000. Dating from Easter, 1889, the school has, at a cost of fifty dollars per year, supported a scholarship in St. John's College, Shanghai, China, known as "The Sophie Menner Memorial Scholarship" which was established as a testimonial to the memory of one of its most efficient, faithful and beloved teachers. The infant class of the Sunday School was founded by Mrs. Z. H. Russell and continued as her especial care and pride until her death. Her daughters, Mrs. R. J. Menner and Mrs. William H. Dimmick then successively took up the infant class work, and were its most zealous and devoted superintendents until they, too, passed away. That department is now in the hands of Mrs. J. Wallace Lambert, a daughter of Mrs. Dimmick. The Sunday School library has always been kept generously supplied with wholesome and popular books, several renewals of the entire collection having been presented by members of the Russell family, at an expense for each donation of upwards of \$300.

The present officers of the Sunday school are: Albert C. Lindsay, Superintendent; Joseph N. Welch, Assistant Superintendent; Miss C. J. Baumann, Secretary; Henry Z. Russell, Librarian; Emmett Groner, Assistant Librarian.

The music connected with the services of Grace church has always been maintained at a high standard of excellence. The choirs are selected with care, and only organists of superior qualifications and recognized ability are employed. The church has developed many fine vocal soloists who have from time to time kindly lent their aid toward sustaining its reputation for superior singing. Notable among these may be appropriately mentioned Mrs. Henry Z. Russell, Mrs. Paul Gardner,

Miss Minnie Goesser, Mrs. John H. Norman, and Messrs. John E. Dudley, H. J. Conger and George D. Blandin. At Christmas celebrations and on kindred occasions the choir is usually reinforced by orchestral accompaniments. The first organ in use in the church is now in St. Paul's Episcopal church, Pleasant Mount. The second instrument, which was built for the church by J. W. Weed, in what is known as the Dennison building, corner of Church and Seventh Streets, was sold to the German Lutheran congregation. The organ now in use is from the Stuart manufactory of New York City. The salaried organists have been Mrs. Sarah C. Reed, Mrs. Thomas J. Ham and Mrs. Henry T. Dolmetsch, the last named being the present incumbent. Mrs. L. B. Richtmyer, Mrs. Sophie C. Menner, and others, have, in a number of emergencies, generously supplied the places of the regular organists. The paid singers and choristers have been J. J. Curtis, John H. Norman, George D. Blandin and Mrs. Paul Gardner. For many years past the necessary power to operate the organ has been supplied by a water motor. In the earlier days the boy "blowers" were successively Charles Coast, Graham Watts, Joseph S. Denton, John W. Schoell, Henry Schoell, Edward Wheeler and Ernest F. Dudley.

The bell, an "F," weighing fifteen hundred pounds, is from the foundry of Jones & Hitchcock, Troy, N. Y.

George Brown, born a slave in New York State, was the first sexton of Grace Church. His successors have been Deidrich Bonhorst, Peter Murphy, John Gray, Henry Gray, John Bidwell, Thomas Potter, Charles Gray, Edward Reed, Stephen Sharpsteen, Charles Gray, John Hawker, and the present incumbent, Charles Hawker.

The writer is loth to lay down his pen without paying some tribute to at least one of the noble men and women who have been the conspicuous friends of Grace church, and contributed with such unstinted liberality toward the support of its ministry. Their names

ceeding years, until the golden bowl was broken, the lives of these two eminently good people were parallel streams of benevolence and piety.

One of their now sainted daughters, Mrs. Annie E. Dimmick, wife of Hon. William H. Dimmick, was from her early years to mature age, the recognized leader in the women's branch of the church work. Her sister, Mrs. Sophie C. Menner, wife of Robert J. Menner, long Senior Warden and Treasurer of the parish (of whom mention is made elsewhere), was a most earnest and efficient worker in the church and Sunday School, and her death was greatly lamented. Their son, Henry Z. Russell is emulating his father's noble example with conspicuous fidelity.

This well-deserved recognition of the debt of the church and community to one godly family must not for a moment be taken as a disparagement of their co-workers. Indeed there are many others whose names might, with almost equal propriety, be mentioned in this connection; but, as the limits of this review preclude doing full justice to all, it will not be regarded as an invidious distinction to present as a type of the generous souls to whom the parish is indebted, a household which from sire to grandchildren has been so conspicuously faithful in its devotion to the welfare of the parish.

MEMORIAL TRIBUTES

The following inscriptions appear on the tablets, memorial windows, and other remembrances which have from time to time been placed in Grace Church.

MRS. JOHN SCOTT.

On the stone handrail of the steps of the main entrance: "These steps are a gift from Mrs. John Scott, A. D. 1883."

ZENAS H. RUSSELL.

On brass tablet with marble base in the vestibule of the tower: "The spire of this church was erected to the glory of God and in memory of Zenas H. Russell, Senior Warden, who entered into rest May 11, 1878."

MRS. ZENAS H. RUSSELL.

On tablets and windows adorning the northeast porch entrance: "In loving memory of Mrs. Zenas H. Russell, who entered into rest April 22, 1891. Thanks be to God who giveth us the victory. 'On earth peace, good will toward men.'"

On Memorial Windows:

MRS. SOPHIE C. MENNER.

"'He is risen! He is risen!' To the glory of God and in loving remembrance of Sophie C. Menner, who entered into rest February 14, 1885."

ROBERT J. MENNER.

"Erected to the memory of Robert James Menner, who died November 13, 1888."

MRS. ELIAS STANTON.

"In Memoriam. Rena, wife of Elias Stanton. Born into this life, 1807; Born into Life Eternal, 1880."

MR. AND MRS. J. C. GUNN.

"Jeremiah Clark Gunn, 1804-1889."

"Achsah Griswold, his wife, 1812-1891."

MRS. WILLIAM H. DIMMICK.

"To the glory of God and in loving memory of Annie Russell Dimmick. 'I am the Way, the Truth and the Life.'"

On Tablets:

REV. R. B. DUANE.

"In memory of Rev. Richard B. Duane, D. D., who was Rector of this Parish from 1850 to 1858, and to whose exertions the present edifice is mainly due. Entered into rest, Dec. 12, 1875, aged 52 years. 'He that dwelleth in love dwelleth in God and God in him.' 'Love never faileth.'"

REV. S. B. DALRYMPLE.

"In memory of Samuel B. Dalrymple, Rector of Grace Church, Honesdale. Born September 21, 1833. Died October 27th, 1863. He sleeps in Jesus. His dying message to his people was: 'Tell them there is no other name under Heaven given among men, whereby they can be saved, but the name of the Lord Jesus Christ. Tell them it is a sufficient salvation.' This stone was erected as a tribute of love and respect by a bereaved and sorrowing congregation."

REV. A. C. ABRAMS.

"He walked with God and he was not; for God took him. In memory of our beloved Rector, Rev. Albert C. Abrams, who died May 20, 1875, aged 32 years. His dying message was: 'Tell my people that I go trusting implicitly in my Savior; tell them to put their whole trust in him. I am going to be with Jesus.' 'Perfect in Christ Jesus.'"

On Other Gifts:

SISTERS OF BETHANY.

On oak Font Cover with highly ornamented brass top: "Presented by the Sisters of Bethany."

REV. AND MRS. J. N. LEWIS.

Baptismal Bowl: "Presented by Rev. J. N. Lewis, Jr., and wife in memory of their children."

MRS. JOHN FURY.

On two handsomely engraved brass Vases: "In memory of Mrs. John Fury. February 10, 1895."

MRS. LIZZIE BLAKESLEE.

On large brass Alms Basin: "In loving memory of Elizabeth Lucinda Blakeslee."

MRS. H. J. CONGER.

On brass Memorial Cross: "In Memoriam. Katie Shepherd Conger. Born into Life Eternal, April 5, 1881."

MRS. CHARLES A. DUSINBERRE.

On brass Reading Desk: "In loving memory of Elizabeth Sophia Dusinberre. Died January 31, 1886."

R. WALLACE HAM.

On oak and brass Credence Table: "In Memoriam. Robert Wallace Ham, Superintendent Grace Sunday School, 1874-1899."

CONGREGATION.

On two brass Alms Basins: "He that giveth to the poor lendeth to the Lord."

WALTER E. DIMMICK.

On brass Lectern: "In loving memory of Walter Erskine Dimmick. Entered into rest January 16, 1882. Easter Day, 1882." (This beautiful reading desk was presented as a memorial of her husband by Mrs. Mary Lord Dimmick, who afterward became Mrs. Benjamin Harrison, wife of the President. On every recurring Easter Day she sends flowers for its adornment.)

MRS. HORACE T. WHITNEY.

Brass Reading Stand: "In loving memory of Isabelle Palmer Whitney."

The Commemoration Exercises
at the
Seventy-Fifth Anniversary
of
GRACE PARISH, HONESDALE, PA.
1832-1907



SUGGESTION that a celebration of the founding of Grace Church Parish should be held at the expiration of the first half-century of its existence was made by the Rev. T. F. Caskey, then rector, in 1882. Largely influenced by the eloquent sermon on the subject preached by him and distributed in pamphlet form among his own and former parishioners living elsewhere, the idea met with their general favor, and had not his illness intervened, would doubtless have been successfully carried out. As it was, Mr. Caskey was obliged to take up his residence in Europe for the benefit of his health, and the plan was indefinitely postponed, although the idea of a commemorative jubilee at some future appropriate time was by no means abandoned. Another milestone, marking an additional quarter of a century being near at hand, bringing about the seventy-fifth anniversary of the parish, Rev. James P. Ware, then rector, revived the project of a celebration, and the sentiment in its favor among the vestry met with the hearty approval of Grace Church attendants. Before definite preparations for the event could be made, however, Rev. Mr. Ware was called to another field of labor. Fortunately his successor in the pastorate, Rev. A. L. Whitaker, most heartily endorsed the idea suggested, and

entered with zeal into the arrangements necessary to insure a creditable celebration of what has been termed the "Diamond Jubilee" of the Church organization. In that behalf, besides other announcements, the following invitation was sent to former pastors and other clergy, and to all living former parishioners whose postoffice addresses could be obtained:

The Rector, Wardens and Vestry
of Grace Church, Honesdale, Pennsylvania,
request the honor of your presence
at the commemoration of the
Seventy-fifth Anniversary of Grace Parish,
on Tuesday, June the eighteenth,
Nineteen hundred and seven.

It will be observed that the 18th of June was the day announced for the commemoration services, but, in fact, the 16th and 17th are to be considered as included in the anniversary period. The events connected with the celebration excited the liveliest interest, not only among the members of the congregation but the church-going and church-loving people of Honesdale generally. To Rev. A. L. Whittaker, who was formally installed as Rector of Grace Church during the commemorative exercises; to the vestry, who seconded his enthusiastic and successful efforts to carry out a programme worthy of the occasion; to the ladies of the parish who displayed their usual zeal and hospitality in the purely social features of the jubilee; and to the exceptionally fine choir, led by the efficient organist, Mrs. Henry T. Dolmetsch, which furnished charming music throughout, too much praise cannot be put upon record. All worked in absolute harmony, and all filled the several parts assigned them with rare efficiency.

The commemorative services began on Sunday morning, June 16th, at eight o'clock, with the celebration of the Holy Communion. Rev. James P. Ware was the

celebrant; Rev. A. L. Whittaker, the Rector, assisting. Right Rev. Ethelbert Talbot, Bishop of the Diocese, was present, as was also Rev. Taliaferro F. Caskey, deservedly held in high esteem as a former pastor. Mr. Caskey had made his arrangements to start on a trip to Europe June 19th, but could not deny himself the pleasure of witnessing and participating in, at least, the initial services of such a notable event in the history of the parish so dear to his heart. Notwithstanding the earliness of the hour, the attendance was very large, many pews being occupied by members of other congregations.

The solemnities of the administration of the Sacrament at the Lord's Table were preceded by the unveiling of a beautiful window, erected by Russell Dimmick and Mrs. J. Wallace Lambert, in memory of their mother, Mrs. William H. Dimmick, the day being the first anniversary of her death. It adorns the southeast corner of the church, completing the row of such testimonials on the east side of the edifice. It was designed by Mr. Frederick Wilson and executed in Favre glass by the Tiffany studios of New York City, under the personal supervision of Mr. Louis C. Tiffany, and illustrates the text from John, xiv, 6: "I am the Way, the Truth, and the Life. No man cometh to the Father but by Me." Christ appears at the head of a rocky pass to two pilgrims—a man and a woman. The hour, as is shown by the color of the sky which gleams over the rocks in the distance, is late twilight. The pilgrims are worn out by the difficulties of the journey. They are confronted by an apparently insurmountable obstacle in the shape of a huge rock that blocks the way before them; but Christ appears in front of it and the end is attained. The coloring, as befits the theme, is solemn and restful. At the base of the panel containing the figure of Christ, appears the text: "I am the Way, the Truth and the Life," while on the base of the other panel is this inscription:

To the Glory of God and in Loving Memory of
ANNIE RUSSELL DIMMICK.

1843—1906.

On behalf of the Rector and Vestry, Rev. Mr. Ware accepted the window, speaking as follows:

King Solomon would have been at a great disadvantage, when he began the erection of the temple at Jerusalem, had not his father, King David, during the last years of his reign, made provision toward that end. It had been in the heart of David to build this temple unto the Lord, but he had been turned aside from his purpose by the Prophet Nathan, and all that he had been permitted to do was to plan for its erection and gather together the materials, especially gold, silver and precious stones for its adornment.

The honor of building the temple fell to the lot of Solomon, and when, after more than seven years of constant labor, in which large numbers of workmen were engaged, it was completed, it was a structure surpassingly beautiful, rich in ornamentation, harmonious in coloring, and the wonder and admiration of the surrounding nations. King David and his son Solomon were impressed with the idea that a house dedicated to Jehovah should be the best that man could conceive, that the most enduring materials must enter into its construction, that no expense should be spared to beautify it; hence, costly gems, gold and silver, exquisite marble and the richest tapestries were used in vast profusion in its construction and decoration. It was a magnificent piece of man's handiwork, unsurpassed, perhaps unequalled in its time or any time; its builders felt, and rightly so, that a house dedicated to Jehovah should be the best, the richest, the most beautiful that man could present to Him; it was the door through which the worshipper was to enter into the beauty of holiness, and beauty as well as holiness becometh the Lord's temple.

To make beautiful the House of God has ever been the desire and inspiration of man. God has put it into the hearts of His children to make His temple a place of beauty, and hence the pious custom of placing in the church, memorials, presented to the glory of God and in loving memory of those, "who having finished their course in faith do now rest from their labors."

It is my privilege, this morning, for your Rector, and on behalf of the Vestry of Grace Church, to accept this beautiful memorial window, it being presented to the glory of God and in loving memory of Annie Russell Dimmick, who for many years was so closely identified with the work and welfare of this parish. It is, I am sure, particularly appropriate that we should participate in this service today, when we remember that this day marks the first anniversary of her passing on to be with God. May He grant her perpetual peace, and the joy of Paradise. It would not be befitting this service, did I permit the opportunity to pass without giving expression to my sense of personal loss, and the loss to this parish, which is sustained in the departure of her to whose memory, by loving hearts, this window is erected.

From the longest rectorship of this parish, I believe, it is my privilege to speak, and I feel that I am but giving utterance to the truth, when I say that next to her home and family the interests of Grace Church were nearest her heart; her affection for this church was superlative, her devotion to it untiring; no time or effort was too great if its prosperity might be increased. A devout Churchwoman, the services of the Church were for her a necessity, as they were her delight, and her place in the House of God was rarely vacant.

Her activity in the Sunday School and its work was unwearied, as was her interest in other parochial concerns. Every worthy cause found in her a sympathetic and responsive adherent. Her thoughtfulness of others was a striking characteristic, and by her practical sym-

pathy she helped to make smooth the rugged path of many a one, and who today can bear witness to this testimony. Her kindly thoughtfulness of, and ever ready helpfulness to the speaker, and those who are nearest to him, will be ever held in loving and grateful remembrance.

Hers was a life of service; she was happy in it, as all are who know the benediction of giving one's self for others; the power of such a ministry cannot be estimated, or its influence measured, and she will be long remembered as one to whom this parish was greatly indebted, and one of its loyal, efficient and helpful supporters.

"God's plans, like lilies pure and white, unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest
Where we shall clearly know and understand,
I think that we will say, 'God knew the best.'"

"Blessed are the dead who die in the Lord, that they may rest from their labors, and their works do follow them."

I would remind you, however, that this window is not only a loving and a fitting memorial, exquisite in taste and coloring to make beautiful the temple of God; it is as well a sermon in glass and will ever picture to those who gaze upon it two fundamental truths of life and religion.

For it is true that we are all pilgrims, journeying from the cradle to the grave and the path is not always easy, the light does not always illumine, the road is often hard, the hill to the summit is often beset with trials, and obstacles so often lie in the way. Up and up we strive to climb; sometimes the task seems more than we can undertake; despair seizes us and we are all but ready to give over what appears the unequal struggle.

But, oh! how the light shines out upon our pathway, how the obstacles are surmounted, how the burdens are

lightened, if only we see before us the Christ, if we are ever going upward and onward toward Him. No path is too hard to tread, no duty is too arduous, no shadow is too deep, no task is too difficult, if we but remember that, all through which we are called upon to pass, our dear Lord has gone before us that He might be for us "the Way, the Truth, and the Life." And permit me to remind you, in closing, that as with our loving memorials we beautify the material temple, so must we find in Him, who is "the Way, the Truth, and the Life" not only the sacrifice for our sin, but the example for our daily lives, for thus shall our own lives be made beautiful and we shall be fitted for that temple, not made with hands, eternal in the heavens.

"I cannot always know and understand
The Master's rule:
I cannot always do the task He gives
In life's hard school:
But—I am learning, with His help, to solve
Them one by one,
And when I cannot understand, to say
Thy will be done."

Rev. Mr. Whittaker, the Rector, followed, expressing his appreciation of the gift of Miss Mary E. Whitney, of a handsome brass altar desk, in loving memory of the late Mrs. Isabelle Palmer Whitney.

The impressive office of the institution of Rev. Albert L. Whittaker as Rector of Grace Church by Bishop Talbot took place at the 10.30 service. At the usual hour of Morning Prayer the Bishop, attended by the incumbent and Revs. J. P. Ware and T. F. Caskey, entered the chancel, the Bishop going within the rails of the Altar. Senior Warden, Henry Z. Russell, and Junior Warden, David H. Menner, then took their places on the right and left of the Altar, without the rails, the former holding the keys of the church in open view. Morning Prayer was then read, at the conclusion of which the Bishop announced that he was about to perform the office of installation, and read the prescribed letter of institu-

tion. The Senior Warden then in the name and behalf of Grace Church, as a token of acknowledgment of Rev. Mr. Whittaker's authority as Rector of the Parish, presented to him the keys, which were received by the incumbent as pledges of the parochial recognition, he promising to be a faithful shepherd. After prayer the Rector was received within the rails of the Altar, and presented by the Bishop with the Bible, Book of Common Prayer and the Books of Canons, with the following admonition:

Bishop Talbot—Receive these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

The Minister—The Law was given by Moses;

People—But Grace and Truth came by Jesus Christ;

Minister and People—Who is God over all, blessed forevermore. Amen.

Prayers by Bishop Talbot and the newly installed rector followed, after which the former preached a most appropriate sermon based on John, x, 16: "Other sheep I have which are not in this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd." The eloquent discourse was an earnest appeal for a truer conception of individual duty, and a more universal recognition of the real brotherhood of man.

Rev. T. F. Caskey followed the Bishop with a heart to heart talk to such of his old parishioners as remained to greet him after a lapse of twenty-five years, in which he assured them of his continued affection for them and his abiding interest in their welfare, spiritual and material. Most touching were his references to the ravages which time had wrought in the personnel of the congregation—to the passing of so many who were wont to sustain him in his parochial labors by kindly words of ap-

proval and encouragement. Mr. Caskey is a finished speaker, with a remarkable command of choice language and power to embellish his remarks with beautiful imagery.

The Bishop, and Rev. Messrs. Ware and Whittaker attended the session of the Sunday School and made brief addresses to the children, greatly to their delight and doubtless much to their benefit.

Twenty applicants were confirmed at the evening service, the Bishop's address to the class after the laying on of hands embodying a clear and practical exposition of the duties which their new relation to the church imposed, with the expression of a conviction that all such obligations would be faithfully discharged.

Monday, the second day of the jubilee period, was spent in social enjoyment by the visiting clergy, the vestry and others doing all in their power to make their visit a pleasant one. In the evening a delightful reception was held in the main Sunday School room, all attending being presented to Bishop and Mrs. Talbot, as well as the other clergy and their wives, and the members of the vestry. The function was a most brilliant and enjoyable one. The room was handsomely adorned with thorn-apple blossoms and other plants and flowers; an excellent orchestra discoursed sweet music, and ice cream and cake were served throughout the evening. The scene was kaleidoscopic in its shifting brilliancy, and the incessant hum of voices, as friend greeted friend, was exhilarating in the highest degree. The reception was attended by many prominent residents outside of the members of the congregation.

The commemoration services were resumed on the morning of June 18th at 10.30, at which hour a large congregation, including a number of out-of-town visitors, had assembled, as well as pastors and attendants of other Honesdale churches. During the ante-communion service, Rev. J. P. Ware read the epistle and Rev. Dr.

George C. Hall the gospel; after which the rector, Rev. A. L. Whittaker, read a number of letters from clergymen and others who had found it impossible to accept invitations to be present, prefacing the reading with the following address of welcome:

"If these words of welcome to our guests be brief, they are nevertheless intended to be an expression of that which is in the heart of this old Parish. If they are spoken by one who has served only so many weeks as some who have served the parish have been with you for years, they are none the less the utterance of what is in my own heart. One cannot have been though but a brief time in such a parish without having caught something of its spirit. That this kindly spirit of the present has been received as an inheritance from the past, may be seen from the letters which I shall read you from former rectors and ministers in charge of Grace Church Parish."

The following letters were then read:

My dear Mr. Whittaker:—

I have received your kind invitation to be present at the Seventy-fifth anniversary of Grace Church.

I am sorry to say that I will not be able to come as I have an important engagement here on the 18th of June.

I congratulate the old parish on its attaining so advanced an age and such a height of prosperity.

Though my rectorship was but brief and though it is now nearly 30 years since I left, I have never forgotten my first parochial charge nor the good Christian people whom I first ministered to. I wish the occasion of the 75th anniversary every success. If there are any left who remember me, I wish to be remembered to them.

Sincerely yours,

EVERARD P. MILLER.

Newark, May 20th, 1907.

Society for the Increase of the Ministry,
11 Capitol Ave., Hartford, Conn.

June 6th, 1907.

My dear Mr. Whittaker:—

It is with most sincere regret that I find it impossible to be with you and the good people of Grace church on June 18th. On that day is held the most important meeting of the Society for the Increase of the Ministry, of the whole year.

You and your people will not be forgotten by me on the day of commemoration.

It is the privilege of the old to remember clearly and vividly the events of one's youth. On the 1st of May, 1864, I became rector of Grace church, Honesdale. A month later I brought my wife—a bride—to her new home.

The rectory was not the fine stone house in which my suc-

cessors have had the good fortune to live, but an old frame building, the worse for wear, and very receptive of the arctic temperature that sometimes prevails in Honesdale. The beautiful stone church—one of the most successful of its architect's plans,—was not as yet adorned by the porch, or the fine tower with its cross.

My most lasting memory is of the admirable and devout men and women who worshiped in Grace church forty-three years ago. Strong in character, devoted to the welfare of parish and community, I doubt not but that they have left an enduring mark upon the present generation.

If my dear wife was living, I am sure she would bear witness to the many kindly acts, and above all to the unfailing hospitality extended to the rector and his wife. In my long ministry I can testify that this is an unusual thing.

Give my most loving greetings to those of the flock—they cannot be many now—who can recall my residence and pastorate.

With an earnest prayer for the success and usefulness of the new rector,

Yours faithfully,

F. D. HOSKINS.

The Rev. Albert L. Whittaker.

June 7, 1907.

Rev. LeRoy F. Baker,
General Missionary of Diocese of Harrisburg,
Selins Grove, Penna.

Rev. Albert L. Whittaker,
Honesdale, Pa.

Rev. and dear Sir:—I thank you for your kind invitation to the Commemoration of the 75th anniversary of Grace Church, Honesdale. I am sorry that I cannot be present. It was once my privilege to supply a few services as lay reader in that parish. That fact is recalled with pleasure. The people were very kind and patient with those crude efforts at rendering the services. For this I am still grateful.

I trust that the anniversary occasion may be pleasant and profitable in every good way.

Yours with very kind regards,

LEROY F. BAKER.

Harrisburg, Pa., June 11, 1907.

The Rev. Albert L. Whittaker, Rector of Grace Church, Honesdale, Pa.

My Dear Mr. Whittaker:—

I have received the invitation of the officials of your parish, addressed to myself and Mrs. Berghaus, and also your personal note, inviting me to be present at the seventy-fifth anniversary of Grace Church, on the 19th inst. In reply I would say that I am sorry that it will not be convenient for us to be present on what I am sure will be a most happy occasion for all whose privilege it will be to participate in it. Will you be kind enough to extend my sincere congratulations and hearty good wishes to the members of your congregation then assembled. I have very pleasant recollections of the few months which it was my privilege to spend in Honesdale, and minister to the flock of Grace Church, and I cherish a grateful remembrance of the many kindnesses which I received at the hands of its members.

I trust that the spirit of brotherly kindness and helpfulness, which, it seems to me, is a very marked feature of the parish life of Grace Church, may ever deepen and increase, and that, as the years go by, the church may fulfil even more fully than in the past, the purpose of its existence, by promoting the spiritual

welfare of its members, and proving a blessing to the entire community.

Praying God's blessing upon you and the flock over which the Holy Ghost has made you overseer, I am,

Very sincerely yours,

V. HUMMEL BERGHAUS.

7 N. Logan Avenue, Danville, Ill., May 24, 1907.

My Dear Mr. Whittaker:—

I congratulate you and the dearly loved parish on the approaching seventy-fifth anniversary. It is a real grief to me that I cannot join with you in a celebration that means so much to me, both on account of the living and of those "passed into the skies." Twenty-five years ago, as the printed sermon I send you will testify, I was making elaborate preparations to commemorate the semi-centennial of the parish. My illness prevented me from carrying out my plans. And now, on a grander occasion, I am debarred by my voyage to Europe. It does seem hard that I cannot be with you. I have reason to remember Grace Church with peculiar affection. Please tell the people that my affection is undiminished, and that I will be with them in spirit on June 18. Thanking you for your kind invitation, I am,

Ever cordially yours,

TALIAFERRO F. CASKEY.

City of Scranton—Executive Department.

Scranton, Pa., June 4th, 1907.

Rev. Albert L. Whittaker, Rector of the Grace Church, Honesdale, Pa.

My Dear Sir:—

I greatly appreciate the invitation to be present with you on June 18th at the commemoration of the seventy-fifth anniversary of the Grace Parish, and to speak as the representative of the former members of the parish.

I hardly know how to reply, inasmuch as I am exceedingly anxious to accept, and yet the 18th is fixed as the day for a special election in this city concerning a matter of very great importance.

I am afraid I shall have to ask you not to count upon me, but permit me to come if at the last moment I should find it possible for me to get away, although I reluctantly must admit that I can hardly regard it as probable.

Very truly yours,

J. BENJ. DIMMICK.

Scranton, Pa., June 18.

Rev. Albert L. Whittaker, Honesdale.

Regret exceedingly that important public duties prevent my being with you. Give my greetings and best wishes to the friends of my boyhood.

J. BENJAMIN DIMMICK.

4418 Chestnut St., Philadelphia, June 13th, 1907.

My Dear Mr. Whittaker:—

Your very kind and cordial invitation to the "diamond jubilee" of Grace Church was duly received, and it is hardly necessary for me to say that I highly appreciate it. I have been waiting to reply in the hope that it might be possible for me to arrange to come. But I am afraid that I shall have to give up that pleasure.

It is a great disappointment to me, as I should enjoy nothing better than to have this opportunity of seeing my many good friends, who made my winter's sojourn so pleasant. Remember me most kindly to all my good friends in Honesdale. I shall be with you in spirit and I hope that everything (weather particularly) may combine to make the occasion a great one in your parish history. Entering as you are on the last quarter of your parish century, I do not know of any higher motive to inspire you than the determination on the part of rector and people to make these twenty-five years to equal in self-denial and earnest labors for the Master the entire work of the preceding seventy-five years.

Again thanking you for your kind invitation and asking the divine blessing on you and your people, I am,

Very fraternally yours,

CHAS. A. RICKSECKER.

After the letters had been read the rector announced the remainder of the programme for the morning exercises to be addresses by Rev. Dr. H. C. Swentzel and Rev. J. N. Lewis, former pastors, and the reading of selections from the Historical Sketch prepared for the occasion by Mr. Thomas J. Ham.

The speeches were both comparatively brief, but they were couched in forceful and eloquent language and left no room for doubt as to the abiding affection felt by the two eminent divines for the survivors and descendants of those who had been confided to their spiritual care and instruction in the earlier days of their ministry. Dr. Swentzel said, in part:

In this new country an institution that was founded seventy-five years ago may be called almost venerable. Much that was done long ago was only tentative, and it has been rightly superseded by enlargement and improvement. This anniversary proclaims the Honesdale Parish to be among the older organizations of the United States.

Our modern world makes history so rapidly that time itself is measured by results rather than by duration. It seems to be scarcely possible that the beginning of this parish antedates the Mexican War. How much has come to pass since the little band of God-fearing men and women determined to have an Episcopal Church in

this beautiful village! The world's geography has been changed many times since the year 1832. A race of giants has come and gone. There have been apostles of religion, doctors of science, heroes of liberty, sages and senators and soldiers, historians and poets and artists, men and women who deserve to survive in the Pantheon where stand the monuments of the world's worthies. This Republic has developed power until it has won for itself a foremost place in the parliament of nations. The increase of material resources almost beggars description, and this land of milk and honey has become famous for its unprecedented wealth. If the next three-quarters of a century shall be equally prolific in making history, he would be a bold prophet who would dare to predict the power, the opulence and the splendors of America seventy-five years hence.

On such an occasion and in this holy place it behooves us to be concerned especially with the religious and ethical fruits of the last two or three generations. First and foremost would we think of the Oxford Movement which, according to the judgment of some who are not of our fold, was the most important and effective religious factor of the nineteenth century. Although it did not seek to cover the whole territory of Christian thought and endeavor, it brought to the front ideas and sentiments which have been invaluable in recalling the faith and tone and principles of the early Christians, and which has done more than words can tell to steady Christendom for the inquiries, the problems, and the work of the years to come. Other movements there have been which some of us are disposed to suspect of being not quite friendly to the Gospel of the Bible and the historic Church. There has been abroad a spirit which has incurred the charge of rashness and of still worse wrongs, but which, with all its delinquencies, has rendered services which fair-minded folk have duly valued. Real faith should never be afraid that the Ark of God's Cove-

nant will be annihilated. The signs of the times declare that we are coming to better things, and they promise that the old Bible and the old Church shall be more glorious than ever before. Only too common are undervaluations of both truth and duty, because the commercialism of the age has insisted upon its own precedence; but faith in God is never synonymous with pessimism, and we are bound to believe that sooner or later—sooner rather than later—the multitudes will give to Jesus Christ the homage which is His alone.

In coming back to you after the lapse of nearly a quarter of a century I cannot but speak thus hopefully. As I stand once again in the chancel of this dear Church which I have always loved, I cannot but be my best. The memory of my rectorship of three years is a source of unfailing happiness to me. Long ago have I acknowledged the gratitude which I shall always feel for the constant courtesy and kindness received by me from every man, woman and child during my stay in this parish. The people did not always approve of me, but they would not allow anyone else to disapprove of me. I thought them very subterranean in their churchmanship, but they never minded the criticism as seriously as they ought; on the other hand, they thought me to be a trifle altitudinous and I treated their criticism just as I should, by going onward and upward. My old interest has never cooled and, please be assured, it is a delicious joy for me to come hither today in order to participate in your festivities.

Without wishing to mar your joy or mine, I must still confess that I miss some of the sweet souls who comforted and strengthened me, and in behalf of whom I would pronounce before the altar the mortuary prayer of the ancient Church—"Grant unto them, O Lord, eternal rest, and let light perpetual shine upon them."

I bring you a whole heart full of affection and congratulation. Both as individuals and parishioners, may

you all have every blessing; may you soon build the parish-house of which your rector has spoken, and may this temple of the Lord be to every one of you for many a year the very house of God and the very gate of heaven.

Rev. J. N. Lewis followed.

The three years of his life passed in Honesdale as Rector of Grace Church, he said, were among the happiest of his days. Young and impressionable, the formative influence of the morally pure and generous people with whom he came in contact he felt to have been of lasting benefit. He looked back to his ministry here with gratitude that his parish work at such a crucial period of his life had been buttressed about with such goodly influences and examples. He spoke very forcibly of the self-denials and sacrifices inescapable in a true Christian life, but held that the rewards far outbalanced the cost. "What," cried the Italian patriots under Garibaldi, "what shall we have in return for the services you ask of us for our country?" "Have?" retorted the leader. "Have? Why hunger, and thirst and poverty—but Italy will have freedom!" So in the church. There must be individual trials, suffering, buffetings, even martyrdom; but the deliverance of humanity will be an all-sufficient recompense of reward. Mr. Lewis's address was an uplifting appeal for the congregation to continue in well-doing; to abide in good fellowship, and to hold fast to the faith as it has come down to us from the apostolic fathers.

In introducing his reading from the Historical Sketch of Grace Church Parish, the author said:

This review of the history of Grace Church, which I have been invited to prepare, and from which I have been asked to give a brief reading, though far from having been intended as an eulogistic biography of the more conspicuous clergymen, and members of the laity, with whom it has to deal, contains, nevertheless, feeble tributes to the worth and services of those living, as well as

departed, who have most clearly entitled themselves to a kind and appreciative remembrance.

Time, on this day of days for Grace Church, is precious; and I have been kindly admonished that but little of it can be spared for this feature of the commemoration programme. The necessity for heroic pruning is, therefore, obvious; and that this narrative may not appear too fragmentary and disconnected, it has seemed to me best to use only such portions of the sketch as will serve to recall the origin and show the growth of the parish from the first impulse which gave it life to this hour of its crowning jubilee; with passing tributes to those only who, having contributed their talents and means to its success have long since "fallen on sleep." They cannot be here to enjoy the fruits of their pious labors; and it is surely meet that in the midst of our rejoicings we should give expression to our grateful remembrance and appreciation of the services of those who have sacrificed so much to make these rejoicings possible and appropriate.

What has been written of those who are still with us, and are so kindly adding to the interest of this anniversary, may with propriety be left unread now; in a few days the souvenir booklet, in course of preparation, will supply all such omissions.

For the rest, the sketch contains statistics of the great work accomplished by the Sunday School, a reminiscence of the church music; a record of the bequests of communicants now deceased; brief histories of the various societies and guilds connected with the parish, and closes with some description of the many beautiful mementoes of the beloved dead which adorn the sanctuary.

It will be amplified by an addenda covering a report of the anniversary exercises, including the addresses, and be embellished with an illustration of the church and rectory and portraits of the living pastors, together with

those of Z. H. Russell, Philip Hone and Rev. R. B. Duane.

[The Sketch entire appears in Part First of this pamphlet.]

After the conclusion of the morning service with the Communion, a most appetizing luncheon, comprising several courses, prepared by the Parish Aid Society, was served in the parish rooms, the participants being mainly the visiting clergy and other out-of-town guests. This entertainment was most creditably managed throughout, and from the first dish served at the daintily appointed tables, with photographs of the parish buildings as souvenir place cards, to the final coffee, was thoroughly enjoyed.

After the luncheon, carriages were provided for the guests, and all were delighted with the drives taken through the town and its suburbs.

In the evening, after the usual devotional exercises, Rev. George C. Hall, D. D., delivered the following address:

It is fourteen years since I with mine left your beautiful town for the city in which I now dwell. It, in one view, is not long since I said my farewell from this pulpit. When compared with the two thousand years which have passed since He who, in view of His going away, said to His disciples, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you"—when this is done, it seems but yesterday when I reluctantly spoke my "good-bye."

In another view it is a great while since I closed my ministry in your midst. I recently opened a book and under the number of one of the chapters saw this headline: "Each day is a little life." On the next page I found the stanza:

Circles are praised, not that excel
In largeness, but the exactly framed;
So life we praise, that does excel
Not in much time, but acting well."

Judged by the thought so expressed, the period from January 31st, 1894, the date of my departure, until now, can scarcely be measured. I, in my new field, among a people I love as I loved you, have been filling my calling, regretful that I in an age with tasks so momentous could do so little. You, in your manufactories, exchanges, homes, schools and shrines, have been prosecuting your mission as individuals and as a community. From what I knew, when I left, I now know that you in the past fourteen years have not been pushing back the dial of progress in the things which make for betterment, but vying with one another in the service of life to life—in the aim more and more to become the exemplars of the citizenship which promotes and safeguards the blessings without which life is not worth while. If that was possible, your city outwardly is cleaner and more beautiful now than then. Unless you as artisans have grown to be sordid, and are following your trades, not because you in them can win the proud distinction of being master workmen whose chief aim is to benefit your generation, but simply for the sake of gain—unless that is true, then all the wares your shops turn out more exquisite than ever—as nearly perfect or flawless as your sincerity and skill can make them.

There, too, is education—one of the grandest agencies for good in our free republic. When I came to you, I soon perceived you had worthy conceptions of it; that only capable instructors manned the class rooms. Several weeks ago I from a public print learned that you have risen to the standard where you are saying: "Well as the old building has served us, we owe it to our children that we now erect a nobler edifice—one better adapted to the benign office of fitting them for the supreme charges which they so soon will assume."

Such a resolution on your part attests that you in the conduct of the vital educational interest are an intelligent, conscientious and progressive people; not allowing

the vulgar consideration of cost to paralyze your civic energies.

Here, too, are your churches. Consecrated structures like the ones on that side of your beautiful park and those on this side, would be worthy of a city far larger than yours. I have never lived in a community where those who believe in the Gospel verities are proportionally so many, and they who scoff, so few. The religious activities in the aggregate were activities that are possible only where the faith is not a dead but a living faith. What we wrought in this, my own parish, was wrought because the men, women and children under me were responsive and true—ready to hold up my hands in my endeavors to do my duty as I saw it. I tonight once more thank you for your hearty co-operation during my rectorate; for your confidence, your kindness, your love.

I am grateful for the privilege of sharing in the present commemoration. It is no mistake—once in a while—to take a retrospect of the past; reverently to trace existing conditions and achievements to their beginning. It is a suggestive fact that the first Book in the Bible bears the name it does—the name which means origin, because it tells us how this world and man came into being. Its opening sentence is perhaps the most weighty one ever uttered. It is a declaration on nearly all the great problems now exercising scientists and philosophers. Thoughtful and profound as some of the latter are, they cannot give a more noble, beautiful and inspiring origin of humankind than Moses when he wrote: "In the beginning God created the heavens and the earth."

It is owing to the deep propriety in being mindful of origins that the celebration at Jamestown has been inaugurated. The patriotic people of Virginia, seconded by the other Commonwealths, are commemorating our birth as a Nation in 1607. The first colony of home-makers from England then landed on this continent.

They were a little settlement, but the spirit in them was the spirit out of which great republics spring.

We as a church join with the Nation in observing the founding of the Colony at Jamestown, because the men who formed it were men of faith, and in the new land installed the holy rites of their spiritual mother, in the conviction that a nation must have religion for its chief corner stone, or it cannot maintain itself in the great social and other crises which arise from time to time. Since ours is the branch of the church Catholic which the men and the women who, on the memorable day, landed on our shores, brought with them under divine guidance, we, through our General Convention in October next, will make a great missionary thank-offering in recognition of the signal good of Almighty God in giving us the priceless heritage which we now enjoy, as often as we worship at our altars.

Chaplain Hunt, with a commission from King James, in 1607, instituted our Church in this land with a service after the order in the Book of Common Prayer. One hundred and sixty-nine years later the descendants of Hunt's laymen, in the person of orators, statesmen and warriors like Washington, Patrick Henry, Marshall, Jefferson, Franklin, Morris, Madison, Mason, Randolph and others quite as distinguished—all of them churchmen—issued the Declaration of Independence and with consummate resolution built the thirteen original colonies into a Democracy. Your own fathers, fifty-six years after that, laid the corner stone of this, your own parish, in a spirit akin to the spirit of the worthies in 1607 and 1776. I honor you for honoring them by these solemnities. It is not as easy to place the foundations as it is to build on them. It commonly requires stronger faith, greater power of vision, mightier determination. The heroes in extending the church we love today are not in the pulpits of New York and Chicago, but in the frontier towns of the West, at the outposts of civilization in

Alaska, and among the millions who, in countries like China, present stupendous problems.

So your sires seventy-five years ago. They, as compared with ourselves, were the heroes. The population as yet was limited. The wealth in the communities was small. The wonderful inventions and agencies of today were not. Yet did our ancestors, limited as their facilities were, sow the fields we are now reaping; organize the congregations which have grown into the large and influential parishes of which we are so proud.

But wisely and bravely as our progenitors wrought, they only played their own part. Every generation has its peculiar tasks. We have ours. Many believe that we as a people face the very gravest of issues; that we in meeting them need the manliest of virtues and all the aids of our enlightened civilization.

What at times perplexes the thoughtful is the fact that there, in spite of the churches which our forefathers founded and the immense sums we devote to education, are phenomena appalling in their suggestion of national laxity. Though the family, for example, is the unit of society, there in our country between 1867 and 1901 were 100,000 divorces. Municipal and State investigations are revealing a spirit of greed so conscienceless as to be astounding. The trial in a Western court is apparently connecting a Federation of Labor with crimes that are indescribably infamous. Mob-law, peril to life, limb and property amongst us is so widespread as to be a reproach to us. We have race problems, race antagonisms of the gravest kind in our States. Insane luxury, competitive money strife and slaving bondage to materialism are not decreasing but increasing.

The statistics of all the religious bodies in England are so unsatisfactory that one of the official organs says this: "The churches are in a back-water."

It is a question whether that is not true of the churches in our country. It, at all events, can not be

denied that there is a general decrease in the number of candidates for the ministry; that men in many places no longer attend divine service as they once did; that an ism, with a little truth and a large amount of error that is only a little below the level of rank absurdity, in a few decades has acquired one million adherents, while the church, as we represent it, after 300 years, can only claim nine hundred thousand.

While I know that the Gospel of the Son of Man is the only power that can and ultimately will solve the hard problems of human existence, the tendencies of the day are tendencies that we cannot either resist or control for good, unless we stand in the faith and contend for it as St. Paul did, when he, on Mars Hill, and in the presence of the world's greatest orators and philosophers, named the fundamental tenets of Christianity, unalterably persuaded that humanity must accept and live them, or go to the endless death.

One of our most popular writers in a widely read journal several weeks since called attention to the great religious teacher, Krishna, who thousands of years ago, by his philosophy of love and joy wonderfully influenced the world. But, since the age was crude, his ideas, noble as they originally were, became corrupt—degenerated into license.

Then she named Buddha, who, by saying that religion was the worship of God in each human heart and a life in accordance with that worship, turned millions from their idolatries. But Buddha, according to the author I am citing, also has lost his influence among men, only a few great souls preserving his doctrine in its purity.

Next the article represents Christ as coming and preaching "The Kingdom of Heaven is within you." "Return good for evil." "Love your God with all your soul and your neighbor as yourself."

While the author in question admitted that Christianity is doing a great work for men—a work never done

before—establishing schools, hospitals and industrial institutions, where its predecessors gave only philosophy, she also thinks that Christ's influence by and by will wane, so rendering it necessary for a new spiritual teacher to be sent to the earth.

But I, in spite of the untoward conditions described a moment ago, repel the thought that Christ can have a successor. Though His religion, in some respects, resembles that of Buddha and Krishna, it in others is absolutely unique. The Sages of Hindustan were mortal heroes—now as silent to this world as when the last beat of their pulse was over. Christ was God manifest in the flesh, and only died in order that He might rise again, and for the first time irrefutably answer the question which has always seemed the greatest—this question: "If a man die, shall he live again?" So long as the Apostles' creed, with the incarnation, death and resurrection of the very Son of God for its cardinal articles, remains the creed of the civilized nations, will their's be the true and final religion—the religion with power to establish and administer the institutions under which the race must and will be saved and enthroned in the heavenly places.

No one who has the Apostolic conception of the mystery of Godliness and views the church as enshrining the glorious powers of the Incarnation, can in any crises, however grave they may be, despair of the future. The great thing for us to-night is to open our ears to the unseen or spiritual world. I feel, as you feel, that we in this presence are not alone. God, as revealed in the person of the Only Son, is here. At least some of the good angels are looking down upon us. Why may we, in this age of physical or outward marvels, not believe that your sainted dead—they who loved you in life and love you yet, have a seat of some character in this holy place? If we are as expectant as we might and ought to be, we can hear these voices—those of the fathers, those of the

ministering spirits, that of Christ, the King of Kings. Such a thought, deeply grasped, makes it inevitable that we, when we go from this service, will go consecrated as never before; go, earnestly desiring to spend and be spent for God and humanity.

One day, while I was your rector, an invitation left a house near by, asking a young man to a home-function that evening. It was his devoted teacher in the Sunday school. When it reached him, he was laying the foundation for a house. Taking a message in his grimy hand, he read it and then without saying a word, wrote this reply under it—"I'll be there!"

On the 5th of August, 1862, when our liberties were in peril, the principal of an academy, in a town of this State, after a strong, stirring and patriotic appeal, in an "Old Stone Church," arose with the roster of the school in his hand. After telling them of his own decision to enlist in the service of his country, he added he would call the roll for the last time and as many of the boys as had determined to go with him should respond: "Ready!" "Andrews," he called. "Ready!" was the response. "Baker,"—"Ready!" and so on down the roll.

A few days later the brave young men were on their way to battles like the battle of Gettysburg. Many of them gave their lives for their country.

Our land is a land of struggle to-night; it will be to-morrow; all of this year—all of all our years. The fireside is beset by foes; the weak have oppressors; the good is resisted by the evil; our civilization, our social system, unless the reverent and unselfish stand shoulder to shoulder in their defense, may be swept away.

Is our answer, as the Great Captain, the Lord of Hosts, calls our name: "Ready?" Will we be there? There—where Christian manhood and womanhood are tested? There, where the depth of conviction is revealed—the honesty of purpose—the worth of profession on anniversary days like this?

The silence of your ultimate thought is mine,
Beyond the depth that any word can reach—
The sacred stillness of the inmost shrine
That never yet was marred by speech.

And mine the fires that on the altar burn,
The altar of your spirit, where the dense
Sweet odors deepen. Have you yet to learn
Whose fingers flung that nard and frankincense?

And mine the word that never yet was said,
The mystic master-word, the key and clue
To all you wish or hope for, living or dead—
The very meaning of the soul of you.

These are all mine—and mine I swear they stand
Secret, unsolled, in veils of love I fold them,
Till God himself shall claim them at my hand,
And I shall yield them Him for whom I hold them.

Rev. James P. Ware, Rector of St. James's Church,
Drifton, Pa., spoke as follows:

This is, indeed, a most joyous occasion for Grace Parish. We are commemorating at this time the seventy-fifth anniversary of its birth. Three quarters of a century! It is a long time to look back over the life of an individual—it is a long time to glance in retrospect at the life of a church; what an interesting, touching, helpful story it could tell were it able to recount the record of the past. It is a pleasure for me to be with you tonight, to rejoice with you on this anniversary, and to extend my warmest congratulations.

I confess to you that the occasion has a very personal interest for me, especially so when I remember that it was my privilege a year ago, when your Rector, to remind the Vestry at one of our meetings, that in February of this year the seventy-fifth birthday would be at hand, and that some steps should be taken, at the proper time, to celebrate it in a fitting manner.

I little thought, however, that when that celebration occurred that I should be here, as a former Rector, to participate in the event; but my greeting is just as sincere and hearty when tonight as a former pastor, I say, "God bless you and make you to prosper."

To recount the nine years of my ministry of Grace

Church would be but to tell the story of a happy life among a people who were loyal and helpful and ever ready to hold up my hands.

To say there were no shadows which fell upon me would be untrue, nor could this be expected, for the shadows which came into your lives lengthened out and encircled mine; and the joys which were yours were mine as well.

But with it all, in shadow or sunshine, God was very good to us and His blessings were bountifully bestowed upon pastor and people. The changes were many and great during my rectorship, greater, perhaps, than during a like period in the history of the parish.

I recall the statement made when the appeal was presented in connection with the introduction of the envelope system for offerings, and which met with such a hearty response. Upon that occasion I reminded you that some thirty-five families, or parts of families, had removed, with a consequent reduction in the membership of the Sunday School, and that the loss by death had been very considerable, and yet with all these losses the parish held its own in the diocese and the church at large, a condition which would have been impossible had it not been for the loyalty, zeal and devotion of its people.

Aside from meeting its parochial obligations, there are two things for which Grace Church may be justly proud: She has paid her assessment for Diocesan Missions quarterly and has always been among the first to meet her obligations to the Episcopal and Convention Fund.

St. Paul says, "Forgetting those things which are behind, I press toward the mark." Forgetting the past is sometimes a good thing, perhaps, but it is never a good thing to forget the good deeds and the good characters of those who have gone before. Even our unsentimental legislators feel the force of this fact, hence they have set apart days to commemorate the deeds and the characters of those to whom we are as a people indebted.

And because of our indebtedness to the past it is eminently fitting that, upon these anniversary days, we should stop and remind ourselves of our obligations to those who went before us, and what we owe to them.

And how great are those obligations! We are what we are today because of the generations preceding us. Their labor, their courage, their devotion, their sacrifice, their sufferings have made our lives, and the happiness and the privileges which are ours, possible; other men have labored and we have entered into their labors.

There is not a department of life, or a favorable condition in which we find ourselves, but for which we are indebted to those of the past.

Our national life, of which we may be justly proud, is founded upon the sacrifice and sufferings of our forefathers.

Who will say that the musician of today is not indebted to Handel, Haydn, Mendelssohn, Beethoven; or that the artist owes nothing to Raphael, Angelo, Rubens, Rembrandt? Is the electrician of the twentieth century under no obligation to the crude experiment of Benjamin Franklin and his kite; or do the builders of the ocean greyhounds owe nothing to Watt and Fulton?

The community in which you live: are there no obligations to its founders for the grateful shade of the beautiful trees on a warm summer's day? The church in which we are assembled: did we hew the stones, and cut the timber, and lay the foundation, and place stone upon stone, until it rose to completion, that it might be a dwelling place for the Most High and in which we might worship Him?

For our Christian life, our religious susceptibility, we are debtors. We are what we are by reason of home surroundings, because of Church and Sunday School training, and the influence exerted, unconsciously perhaps, upon us by others. Can we measure our obligations to those who have passed on; those who lived, and

labored with hand and heart and head and means, and who are now at rest in the Paradise of God? How true it is that "one sows and another reaps."

As honest men and women we pay our indebtedness and meet our obligations by making the most of life, by the appreciation of the work of great masters and leaders and lifting ourselves up to the mark which they have set for us. The community pays its debts to those who have passed on by maintaining the high moral tone of those who laid its foundations, and ever laboring to make real the hopes and aspirations which they had concerning it.

By loyalty to the Church, by extending her influence, by every means which will make her work more effective are the obligations met to those who lived and labored for her welfare. While it is well that the past should not be forgotten, or the obligations to those who have passed on, ignored, the present and the future should not be left out of our consideration.

The present prosperity of Grace Church, of course, is dependent upon those who now constitute her membership; upon you is laid the burden, the blessed privilege of continuing the good work of those who are now numbered among the church triumphant, and I am sure you will not be faithless to the trust committed to you. You cannot be faithless, when you remember that the future, as well as the present, is in your keeping; for what this parish is now will be the hope and the inspiration of those who come after you.

May you be faithful and loyal, that in the years to come, and when, perhaps, we have passed to our reward, many will rise up and call you blessed.

On this jubilee day, let us catch the spirit of the jubilee year of Israel of old, when the song of glorious freedom rang out through the whole nation, a freedom from chains of dissension, of discord, of unkindly feelings; freed from selfishness and waywardness, from sins

of omission and commission, open your hearts that the spirit of the joys of jubilee may enter in, and fill you with gratitude to God who has thus led you through all these years, and surrounded you with multiplied blessings and given you the Gospel of His dear Son. Look up and forward, and pray for strength to "stand fast in the liberty wherewith Christ has made us free," laboring as fellow workers "together with God," and continue as faithful soldiers and servants unto the end.

The address of Hon. William H. Dimmick on "The Power, Beauty and Continuity of Association" was a scholarly and eloquent effort, and was listened to throughout with the closest attention. Mr. Dimmick's well-earned reputation as a finished orator, taken in connection with his own close and long continued association with many of Grace Church's staunchest friends and supporters, naturally suggested him for the place on the programme assigned him, and his discharge of the function redounded greatly to his credit. The opening sentence of his address, freighted as it was with a touching allusion to his recent bereavement, put the audience in the fullest sympathy with the speaker, and assured him an appreciative hearing until his final word.

Mr. Dimmick said, in part:

If I yielded to my feelings, standing so near the passing shadow of the flower of my life, sorrow, sadness and grief would seal my lips; but a voice from the Church Triumphant bids me speak the words of cheer, of joy, of victory.

Anniversary days are mirrors, reflecting great events, great achievements, great lives and characters. On Christmas Day all hearts and eyes are directed to Bethlehem—to the child in the manger. On Easter Day the vision changes to the risen Christ, and we hear His electric words, charged with power, beauty and continuity—"Greater things shall ye do in My name!"

Three great anniversary days are now being cele-

brated in close proximity. Is not the present the appropriate time and place, and is it not your pleasure to strew a few of the remaining June roses of 1907 on the altar of our church, country and parish? All hearts and eyes of churchmen are now directed to Jamestown, Va., where, 300 years ago, three small sailing vessels, the "Good-speed," the "Susan Constant" and the "Discovery," conveying 100 churchmen, landed on the shores of America. Those godly and fearless men pitched their tents amid wild flowers and wild Indians on the banks of the beautiful James river. On the 16th of June, 1607, they held the first services of our church. They took the sails of the "Susan Constant" and made a canopy, to protect the worshippers from the mid-day sun. The sail was a prophecy of woman's constant care, protection and service to the church. They soon after welded the connecting link in the golden chain of the old and revered Apostolic church which bound us in the tenderest bonds to the mother country. Other churches, south and east, followed in quick succession. It was at their altars that the orators, statesmen, warriors and diplomats were educated for the greatest task that was ever assigned to man—the formation of the American Republic. In all the stages of its progress, the men rose up for their several stations; Patrick Henry to breathe the spirit of independence into the hearts of his countrymen; Thomas Jefferson, like a star from the firmament, to send forth the immortal Declaration of Independence; George Washington to lead the army from Lexington to Yorktown and there to hold in one hand the palm of victory and in the other the independence and liberty of our country. Then, at the constitutional convention, in itself a grand galaxy of churchmen, an instrument was brought forth that Gladstone, the peerless English statesman, declared to be the greatest written constitution that was ever prepared by man. It stood the shock and stress of a million armed men and came forth unharmed and unimpaired.

This anniversary of Grace Church mirrors the lives and characters of the sainted Christian men and women who, in 1832, laid its foundations so firmly that the stress and tooth of time only serve to strengthen the superstructure. The parish endures, indeed; the church edifices have grown in size and splendor; the future is bright with promises of further expansion and material triumph; but where are the dear faces which were wont to illuminate the sanctuary; the generous hearts and the open hands which, even in the pioneer days of small means, were willing at any sacrifice to beautify and sustain it; the lips every ready, in the darkest hours, to speak encouragement and cheer? I look back to 1860, reviewing the forty-seven years of my connection with Grace Church, and as I cast my eyes over these pews, filled as they are with this goodly attendance, how vividly I am impressed with the personalities of their former occupants—the familiar forms, the benignant faces, the devout attention, of the fathers and mothers of the parish, to be seen here, alas, no more forever! There, ranking first in the list, sat Zenas H. Russell, to whom the words of the great poet are most applicable: “His life was kind, and all the elements so mixed in him that all nature might stand up and say, ‘this is a man!’” There, William H. Dimmick, the attorney of the Delaware and Hudson Canal Company, who obtained the lot upon which this beautiful edifice now stands as a gift from that great corporation. There Mr. and Mrs. J. C. Gunn; there Frederick Farnham; there Mr. and Mrs. Frederick M. Crane; there Mr. and Mrs. Charles Petersen; there Mr. and Mrs. E. E. Gilbert; there Mr. and Mrs. Elias Stanton; there Mr. and Mrs. R. J. Menner; there Mr. and Mrs. J. K. Palmer and there Mr. and Mrs. W. R. McLaury. And how many other great workers I can recall, faithful and generous, like Miss Lavinia Dimmick, Mrs. Z. H. Russell and Samuel E. Dimmick, ever ready with heart and purse to aid and assist the church. I call the

honored roll and no one answers. I look over the river and on the banks of the other shore I see them waiting to be joined by their loved ones.

From the frescoed walls of memory I would lovingly present you the name of our deceased rectors, Duane, Dalrymple and Abrams, whose tablets, erected by a sorrowing congregation adorn the walls of our church, and whose lives and teachings ever remind us of the beloved Disciple, St. John, who, at the age of ninety-nine, upon his couch, to his beloved church preached his last sermon in these few words: "Children, love one another!" These memorial gifts so lovingly and deservedly bestowed, strike the imagination with enchantment, and but echo from the Psalmist the declaration: "In everlasting remembrance shall the righteous be held." And that magnificent spire, which first kisses the morning sun a fond welcome, and last bids the evening orb a loving farewell, is a fitting monument of that indefatigable pioneer Episcopalian, Zenas H. Russell.

There are others who have been conspicuous friends and helpers of the church who should not be passed without notice. I remember well the enthusiasm and zeal with which the old-time sewing society—the honored mother of guilds and other auxiliary agencies of today—labored for the benefit of the parochial treasury. They found a market for their handiwork in all parts of the country and among all classes of people, from the humblest to the most exalted. A warm friend and generous patron was Miss Harriet Lane, the Lady of the White House during the incumbency as president of James Buchanan. I see in the audience William H. Ham, to whose artistic taste and architectural talent, seconded by the approval of Elias Stanton, a fellow member of the building committee, the parish is so greatly indebted for the beauty and convenience of its rectory. The contributions of all such generous and able people toward the general welfare of the church ought not to be and cannot be forgotten.

Our anniversary has proved to be one of the most successful ones ever held in Honesdale. The vestry, the rector, the ladies' aid, the choir and the other auxiliary societies have vied with each other to make it a memorable success. The friendship, affection and love bestowed on and returned from the former rectors was a demonstration seldom seen. The trials, labors and work of our forebears in the erection and beautifying of the church and transmitting it down to us as a heritage, placing us under the greatest obligations, can only be repaid by the present congregation placing posterity under obligations by the purchasing of a new organ and the erection of a parish building. With forty-seven years' occupancy of one pew in Grace Church I look over the past and present and find the parish in a most prosperous condition.

The present music of the choir exceeds any in the past. The societies, one and all, are well equipped for the work in hand, and with our new rector filled with the spirit of progress, the church has a bright future before it.

The commemorative services were brought to a close by a brief parting address from Bishop Talbot. After alluding to the relation borne by the Bishop to the other clergymen of his diocese and the churches under their immediate care, he spoke of the continuous responsibility which rested upon the prelates, humorously paraphrasing a couplet in Tennyson's "Brook," and declaring that "Some clergymen may come, and some clergymen may go; but the Bishops stay forever."

Continuing, the Bishop said in part:

"What is the good of all this that we have been doing during the past few days? To have been here in a social way has been to enjoy a delightful occasion; but an impression seems to prevail that we have reason for rejoicing in view of the fact that the parish is so old. Yet, in point of fact, this parish is a very young one. A man said to me yesterday: 'I am just as old as this church,' and I noted him as a man tall, erect, vigorous

and manly—not looking so many years. In Lancaster, last week, I stood before an altar in a church erected in 1740. That altar is ninety-two years older than your parish. Yes, this parish is still a young one; just entering upon the maturity of a strong, vigorous manhood. I listened with interest and rapt attention to Mr. Ham's paper this morning, wondering where he acquired the style and art of writing so clearly and lucidly; but when I learned that he had been for years engaged in literary work, I ceased to wonder. I listened to the glowing tribute he paid to the clergy and laity—to the men who had so faithfully ministered to and who had so loyally stood by the Parish in the years of the past; to Dr. Duane, showing how a life of unselfish devotion can become instilled in the hearts and lives of generations. As my eyes fall upon the marble tablets placed upon the wall, I read of men whose memory is still dear, and whose lives are worthy of emulation.

“Nor are we ashamed of the living saints. As I listened on Sunday morning to the earnest, heartfelt utterances of Mr. Caskey; to the words of Dr. Swentzel, my fellow student of college days, and to the vigorous young man following; to Dr. Hall and to your rector of a few months past, I could not fail to be impressed with that fact, and I cannot help but say that we are proud of them all.


“How well I remember the first time I came to Honesdale! It was a cold, typical, wintry, Honesdale night, and clearly I recall how kindly I was entertained in the first house I entered by her of now sacred memory. To my surprise, at that first service was gathered a goodly and interested audience. How delighted I was the following morning when Mr. Russell generously took me for a drive through the streets of your town, his own pleasure behind a pair of horses ranking next to his enjoyment at a Diocesan Convention. And never did I think then that I would at some future day become the Bishop of the Diocese of Central Pennsylvania.

"In the history of the parish you have not one rector of whom you need be ashamed. It is a gracious and precious privilege to welcome them back, to welcome them home, and because of your warm and hearty and sincere welcome to these, your present rector will be the stronger. Everything would lead us almost to believe Mr. Whittaker to be a native of Honesdale. You would think he must have been born here could you hear him defend and praise the town—no such hills to be found elsewhere; no such beauty, and no such people.

"I congratulate you on the personnel of the men and women who constitute this parish. Your blessings have been won by righteous and conscientious living in the past. We can look to the future with constant and abounding hopes. Of course you will build your Parish House; you will have a larger Sunday School; the Young People's Department of the parish will broaden out and deepen in its development.

"The delights of a Bishop are many as he travels over the diocese, noting all interests, changes and improvements. However, when I go from Honesdale I am not going to think Honesdale and dream Honesdale in my sleep. As I leave and journey toward Montrose I am going to be glad with all my heart that God is in Grace Church; that the new rector has been instituted; that I have taken part in these anniversary services; that I have visited the boys and girls of the Sunday School, and that I have met the Vestry.

"In behalf of all the visiting clergy, and of all the guests I am bound to make grateful acknowledgement for all your boundless hospitality, and tender thanks to all who have aided in making the occasion such a glorious one. Despite all changes, all dangers, we are with God and God is with us. A republic is to be won for Jesus Christ; every one is proud of his Christianity and his flag.

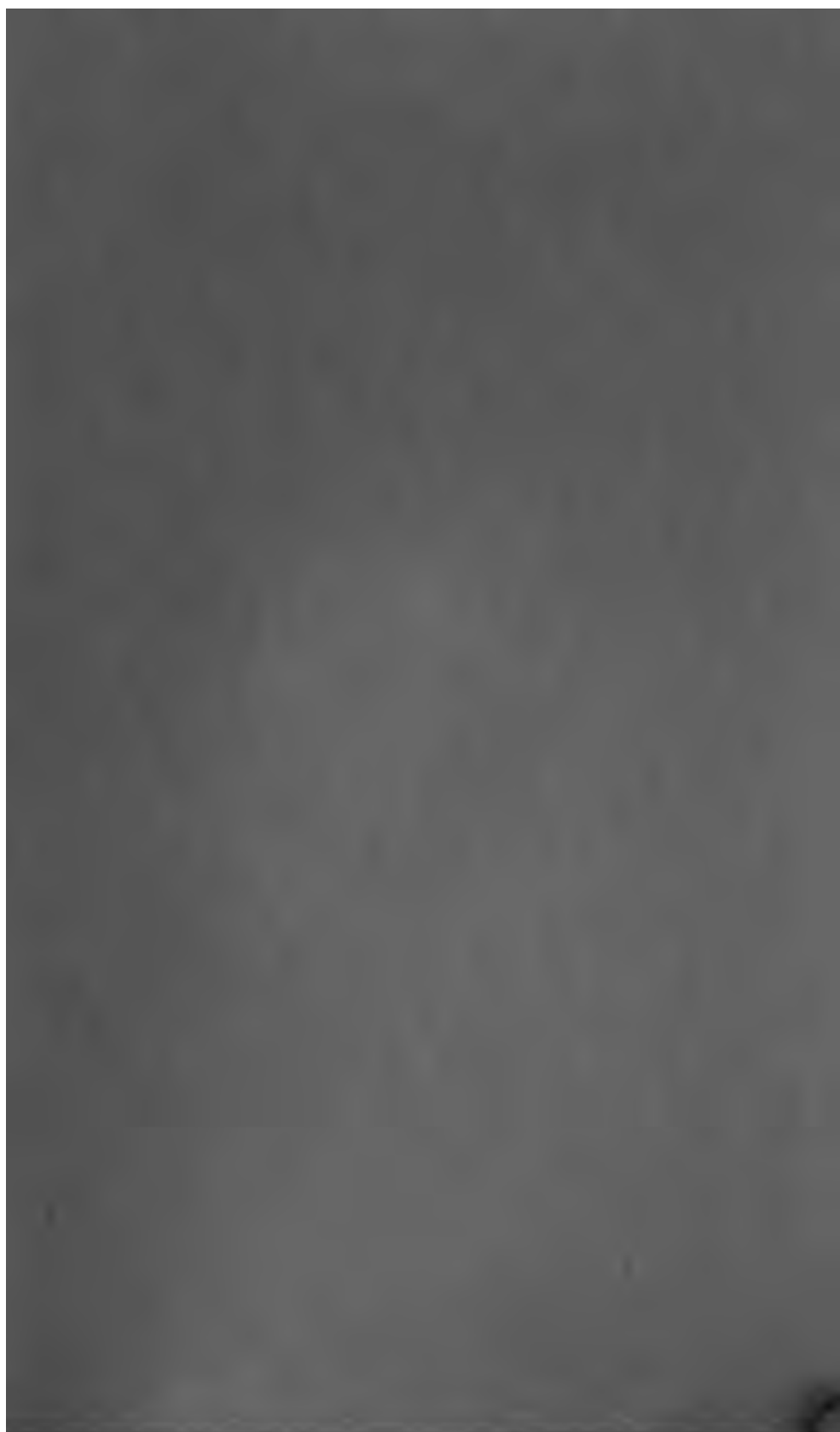


“O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home!”

The music at the final evening service was specially meritorious. Two selections by the full choir, with Mrs. Wm. T. Heft, Jr., as soprano, Mrs. William Clark as alto, Charles Truscott as tenor, and Norman C. Farnham as bass soloists, were renditions perhaps never before excelled in the church, long noted as it has been for its superior music.







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